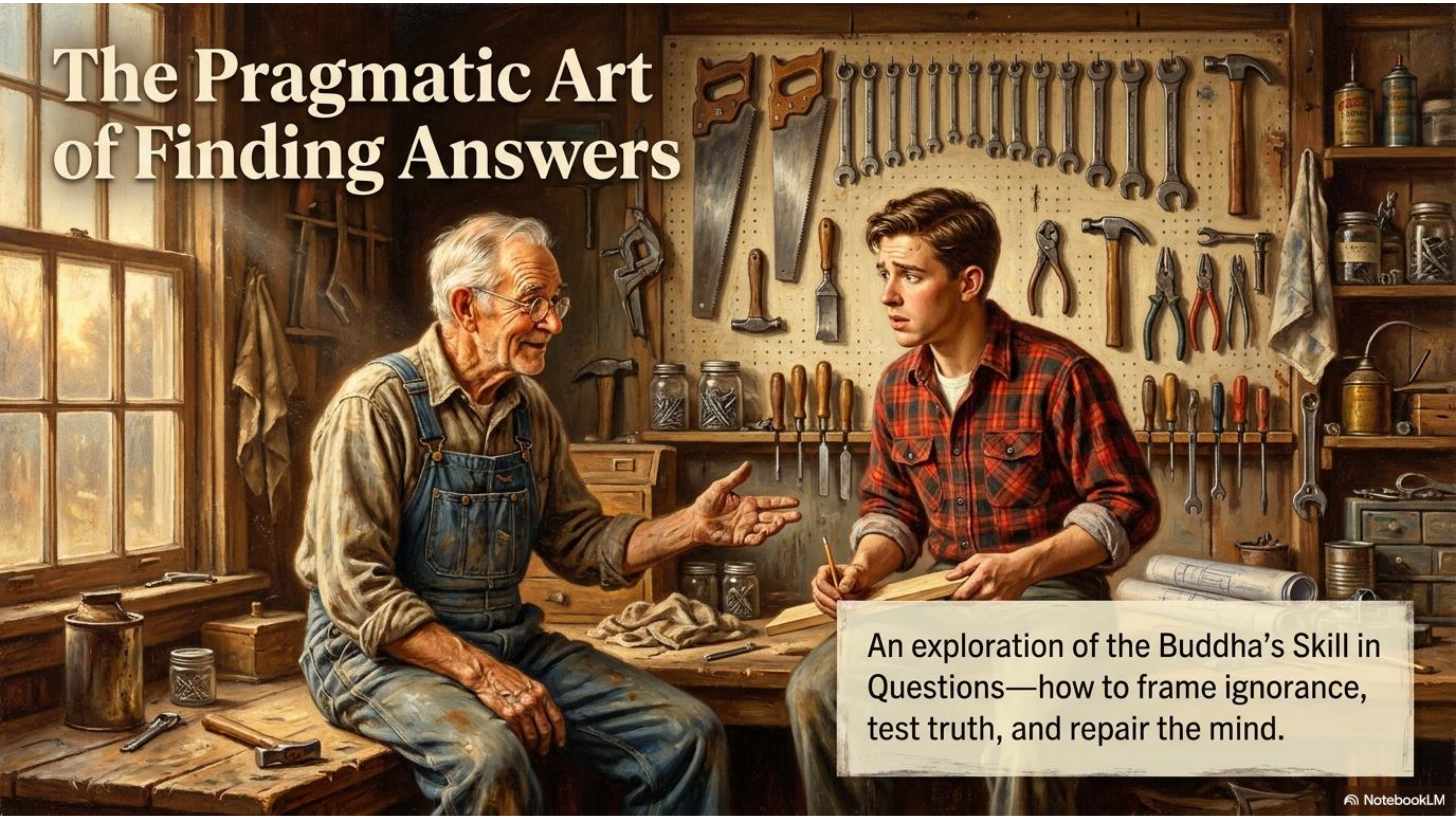
The Pragmatic Art of Finding Answers



An exploration of the Buddha's Skill in Questions—how to frame ignorance, test truth, and repair the mind.

A Final Invitation to Resolve Doubt

- Delivers final teaching: All fabrications are subject to decay.
- Asks if any have doubt concerning the path. Silence.
- Repeats the offer a second and third time. Still silence.
- Offers a final workaround: Let a friend inform a friend.

True wisdom does not demand unquestioning acceptance. The final gesture proves the path relies on actively resolving doubt through inquiry.

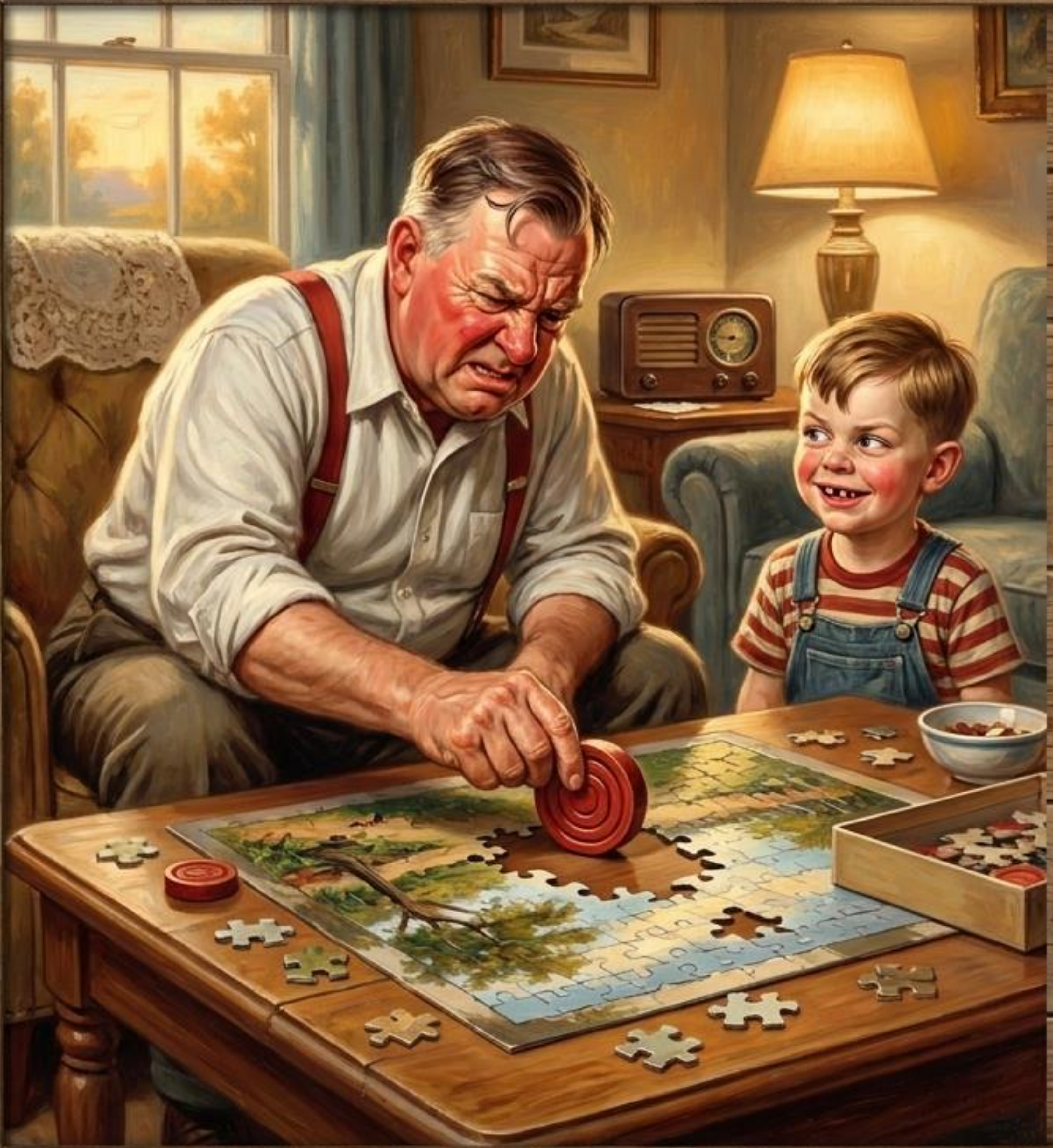
Starting With a Self-Evident Problem

The teaching does not begin with First Principles about the origin of the universe. It begins with the immediate reality of suffering.

Path A (Bewilderment):
Why is this happening to me?
→ Leads to endless spinning.

Path B (A Searching Question):
Who knows a way or two to stop this pain?
→ Leads to a strategic solution.

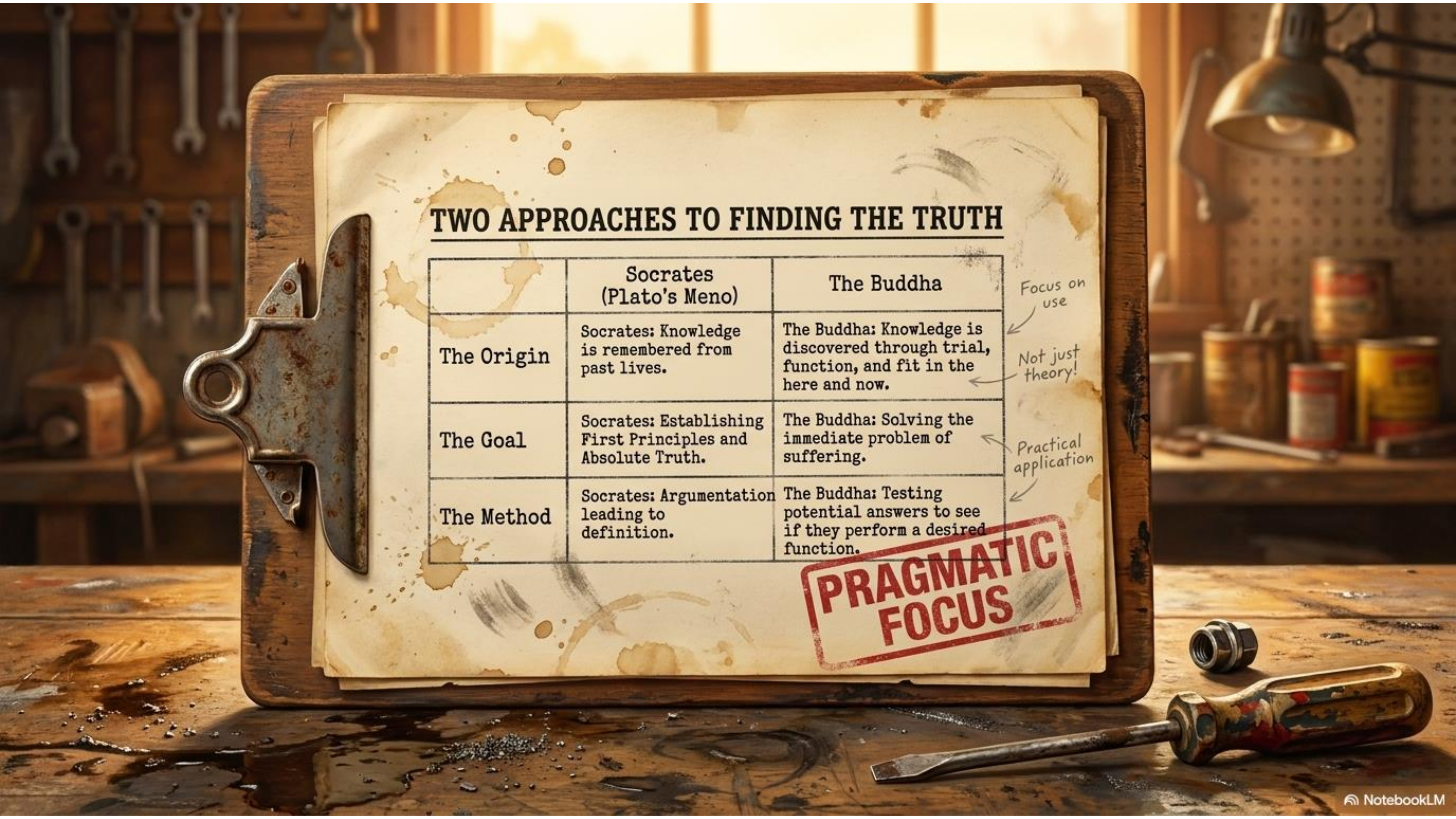
> *The primary mode for organizing the teachings is not abstract theory, but responding to the primal, searching questions that arise from pain.*



Giving Ignorance a Shape

A question is not an amorphous blank hole. It creates a frame, like the shape of a missing puzzle piece. If the frame is wrong, even a factual answer is useless.

1. **Shape:** Defining the felt need. (Asking "Why am I suffering?" and being told "42" means you have a piece from the wrong puzzle entirely).
2. **Tests:** Establishing checks for the actual performance of an answer.
3. **Standards**: Measuring if the answer actually passed the tests.



TWO APPROACHES TO FINDING THE TRUTH

	Socrates (Plato's Meno)	The Buddha
The Origin	Socrates: Knowledge is remembered from past lives.	The Buddha: Knowledge is discovered through trial, function, and fit in the here and now.
The Goal	Socrates: Establishing First Principles and Absolute Truth.	The Buddha: Solving the immediate problem of suffering.
The Method	Socrates: Argumentation leading to definition.	The Buddha: Testing potential answers to see if they perform a desired function.

Focus on use

Not just theory!

Practical application

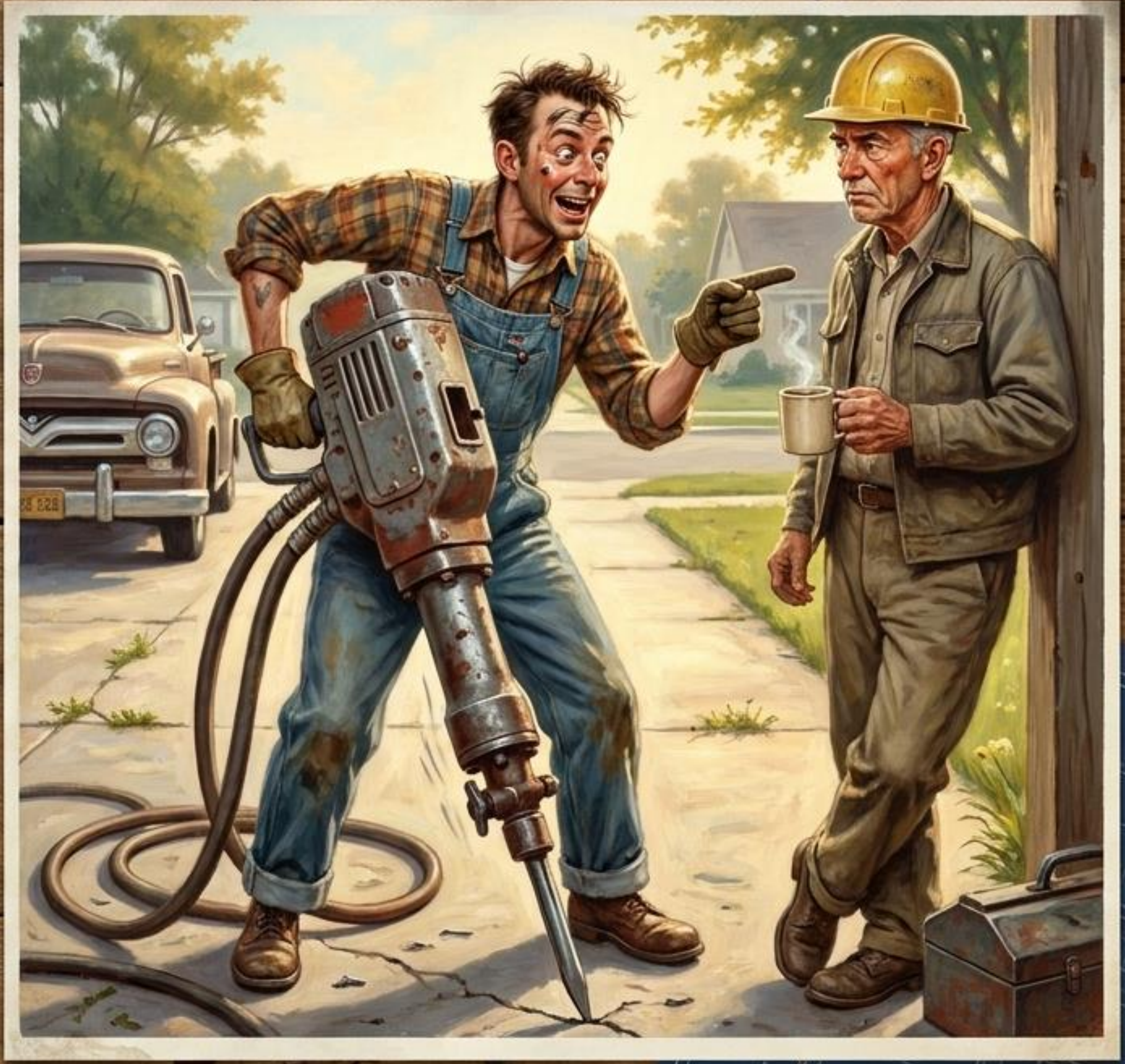
PRAGMATIC FOCUS

WARNING

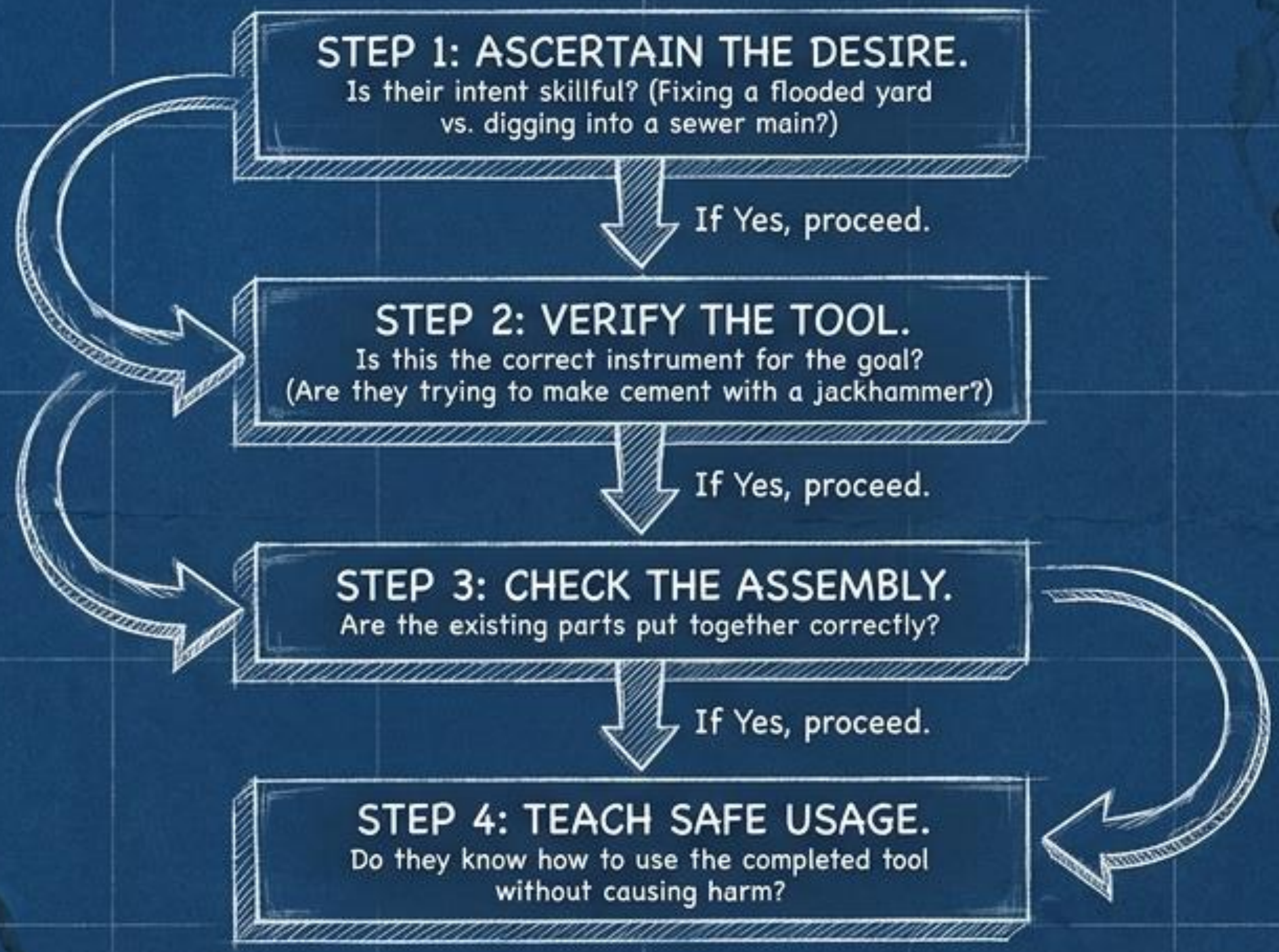
The Danger of Simply Supplying the Answer

A questioner is not just solving a static puzzle; they are assembling a complex, dynamic tool. If a novice asks for a missing part to a jackhammer, a responsible teacher does not just hand it over.

Simply being truthful is not enough. You must consider what the questioner will do with the answer, or what the answer will do to the questioner.



THE MASTER BUILDER'S DIAGNOSTIC CHECKLIST



STEP 1: ASCERTAIN THE DESIRE.
Is their intent skillful? (Fixing a flooded yard vs. digging into a sewer main?)

If Yes, proceed.

STEP 2: VERIFY THE TOOL.
Is this the correct instrument for the goal? (Are they trying to make cement with a jackhammer?)

If Yes, proceed.

STEP 3: CHECK THE ASSEMBLY.
Are the existing parts put together correctly?

If Yes, proceed.

STEP 4: TEACH SAFE USAGE.
Do they know how to use the completed tool without causing harm?

★ RESULT: ONLY WHEN ALL CONDITIONS ARE MET DO YOU SUPPLY THE MISSING PART (THE ANSWER).

The Four Tools of Response

The Buddha did not answer every controversial question. He classified questions based solely on the response-strategy they they required to effectively end suffering.

1. The Categorical Answer

2. The Analytical Answer

3. Cross-Questioning

4. Put Aside

Soltene
OIL

Strategy 1: The Categorical Answer

Used when the questioner's mental framework is entirely correct, and their intent is pure.

☞ **Action Required:** Provide an absolute answer with no exceptions. The tool is correct, the assembly is right—simply hand over the missing piece.

MAINTENANCE & REPAIR

Strategy 2: The Analytical Answer

Used when a question is relevant to the goal of ending suffering, but the underlying premise or frame is flawed (like a wrongly assembled jackhammer).

Action Required: Reframe the question before answering it. Adjust the frame to bring it in line with the true path.

Strategy 3: Cross-Questioning

Used when the listener might struggle to understand the answer directly.

☑ **Action Required**: Question the listener to help them remember and apply their own past experiences to this new skill. Ensure they understand how to gauge their own success.

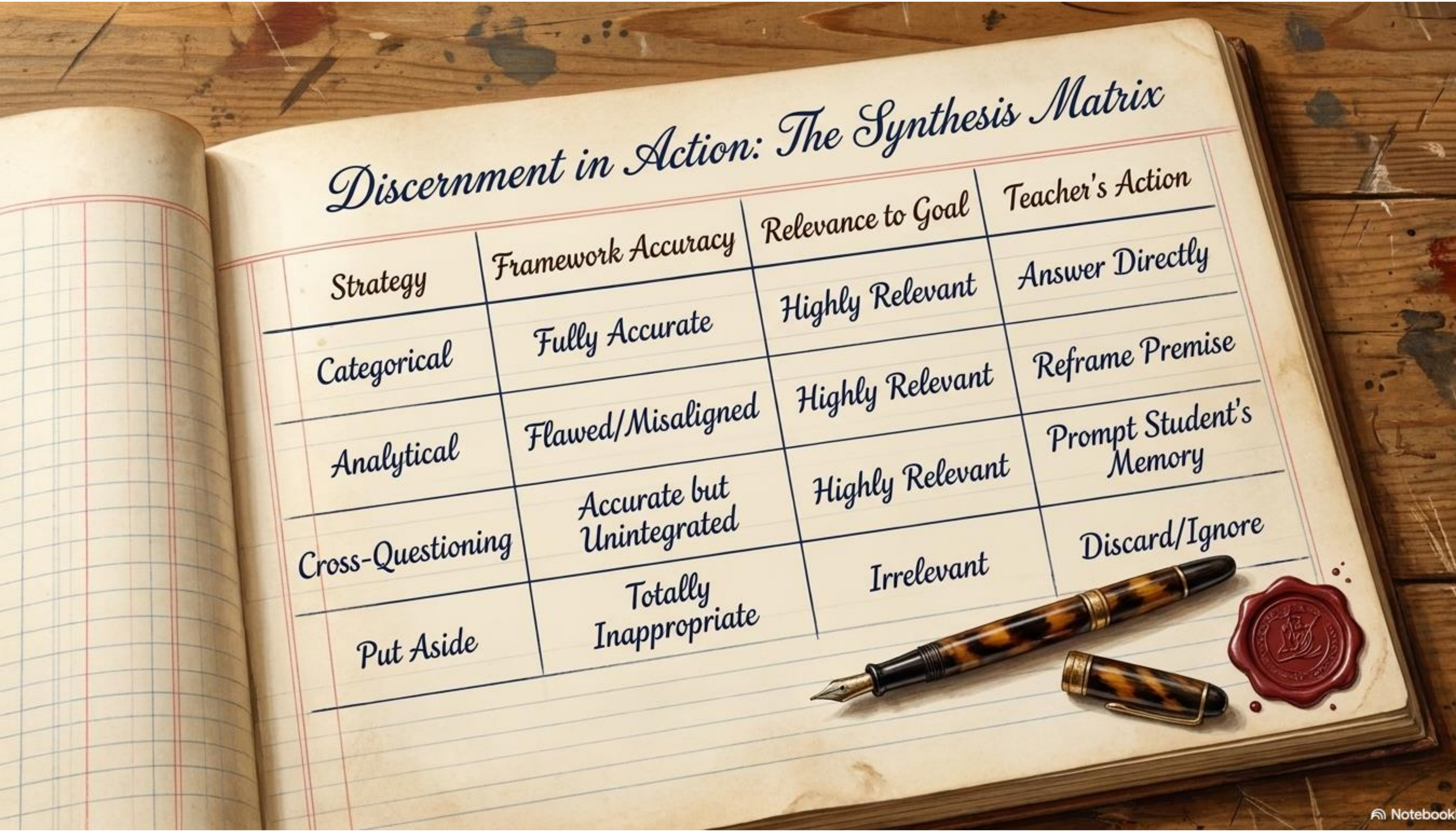
Scrap / Inventory

STRATEGY 4: PUT ASIDE

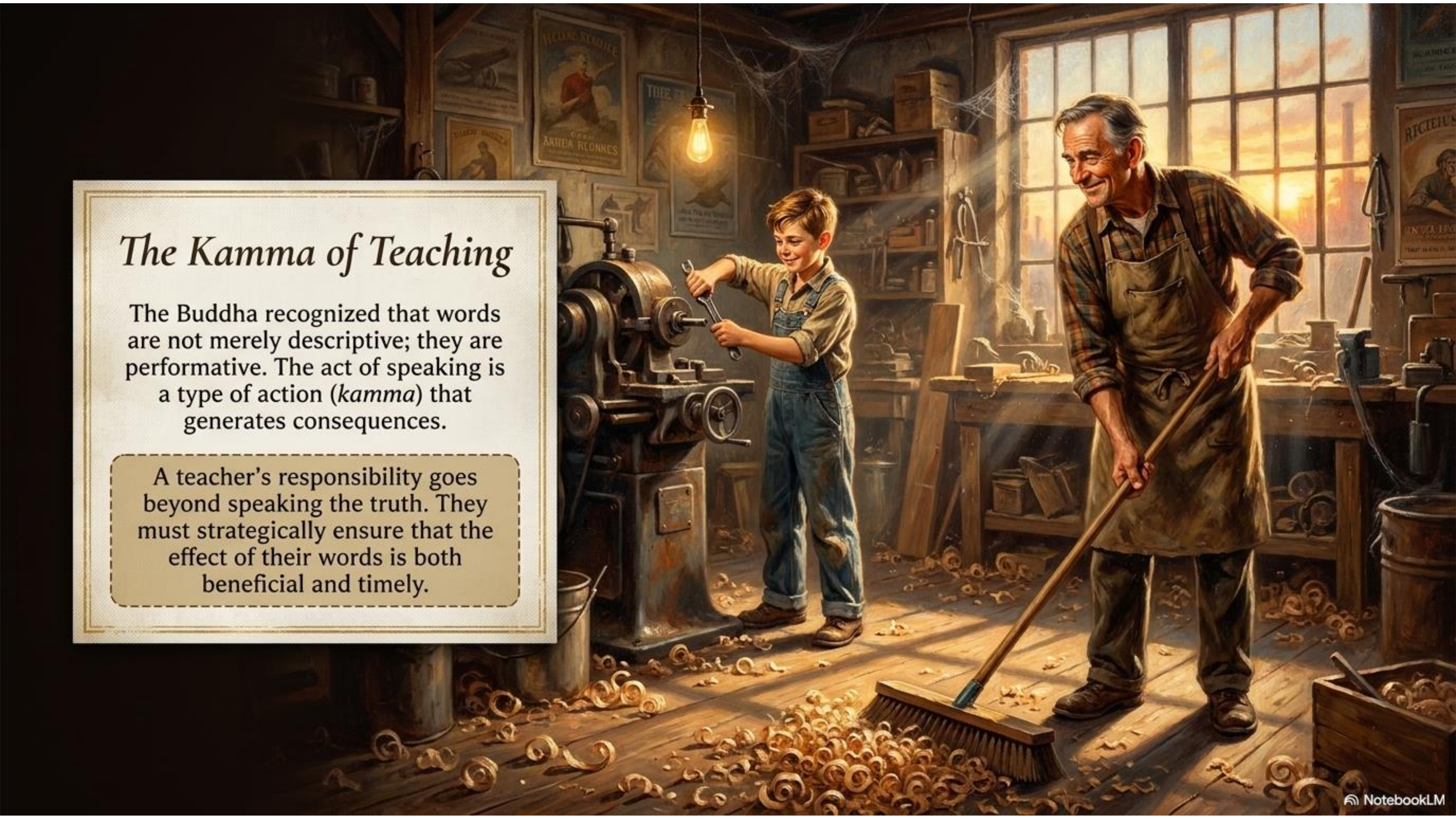
Used when a question is totally irrelevant to the goal of ending suffering (bringing a cement mixer when a jackhammer is the required tool).

Action Required: Refuse to engage. The frame is totally inappropriate for the task at hand. Set the question aside to save time and energy.

Discernment in Action: The Synthesis Matrix



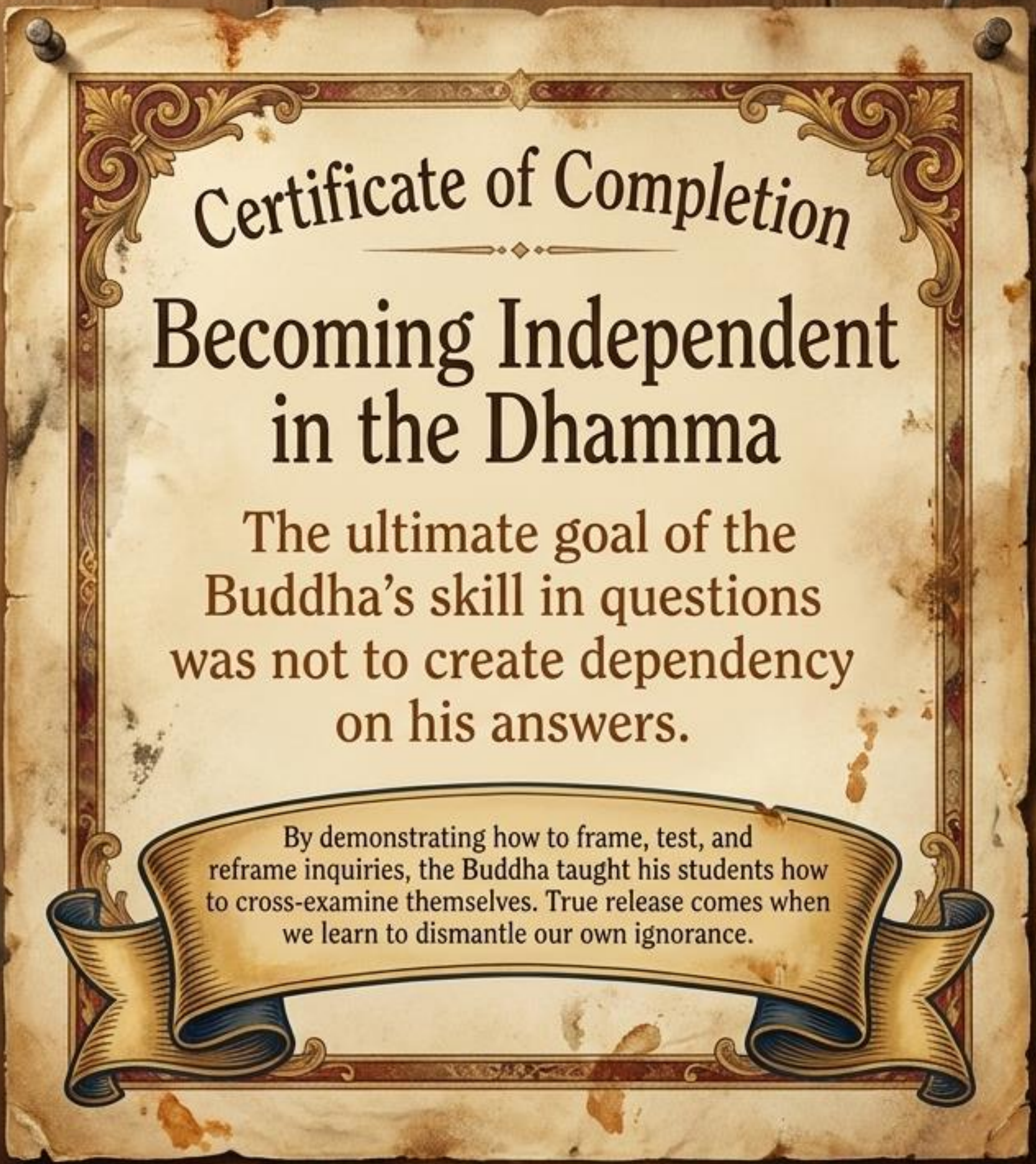
Strategy	Framework Accuracy	Relevance to Goal	Teacher's Action
Categorical	Fully Accurate	Highly Relevant	Answer Directly
Analytical	Flawed/Misaligned	Highly Relevant	Reframe Premise
Cross-Questioning	Accurate but Unintegrated	Highly Relevant	Prompt Student's Memory
Put Aside	Totally Inappropriate	Irrelevant	Discard/Ignore



The Kamma of Teaching

The Buddha recognized that words are not merely descriptive; they are performative. The act of speaking is a type of action (*kamma*) that generates consequences.

A teacher’s responsibility goes beyond speaking the truth. They must strategically ensure that the effect of their words is both beneficial and timely.



Certificate of Completion

Becoming Independent in the Dhamma

The ultimate goal of the Buddha's skill in questions was not to create dependency on his answers.

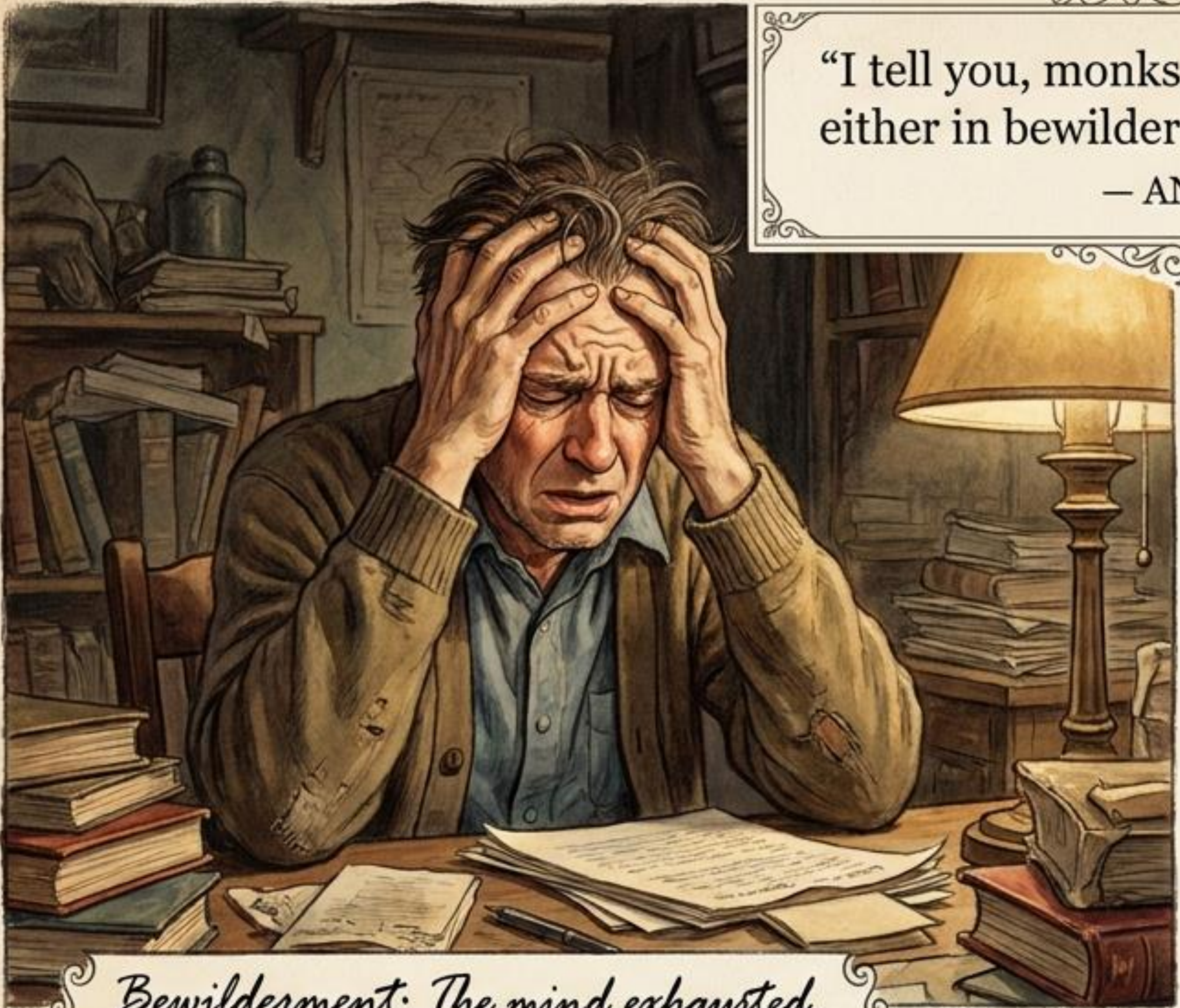
By demonstrating how to frame, test, and reframe inquiries, the Buddha taught his students how to cross-examine themselves. True release comes when we learn to dismantle our own ignorance.

The Kamma of Teaching

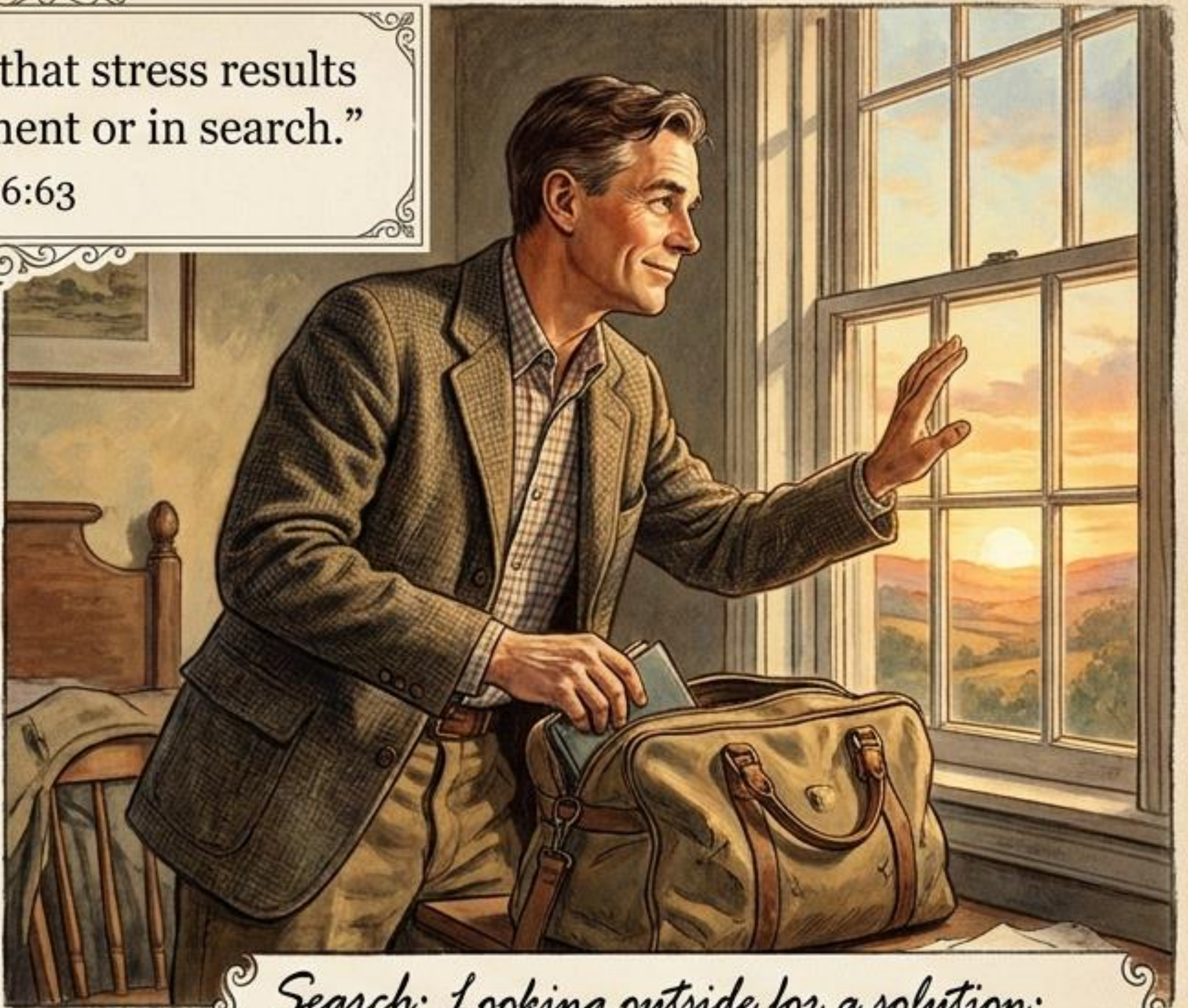
The Buddha's pedagogical masterclass in compassionate rhetoric and the architecture of the perfect response.

Vol. 1 —
The Pali Canon

> "I tell you, monks, that stress results either in bewilderment or in search."
>
> — AN 6:63



Bewilderment: The mind exhausted, grieving, mourning, lamenting.

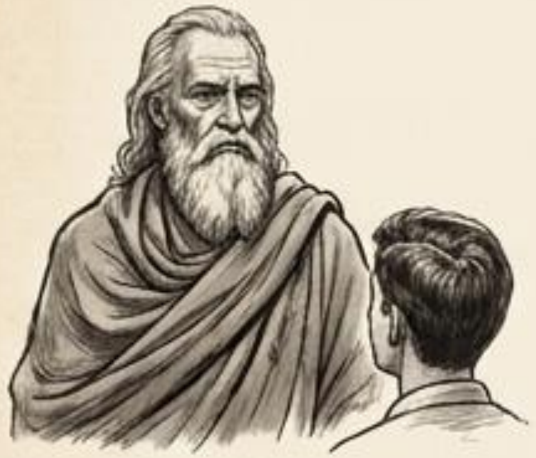


Search: Looking outside for a solution: "Who knows a way or two to stop this stress?"

The teacher's role is to intercept the searcher and provide a framework that leads to the end of suffering.

Formulaic doctrines fail to address the specific needs of the questioner.

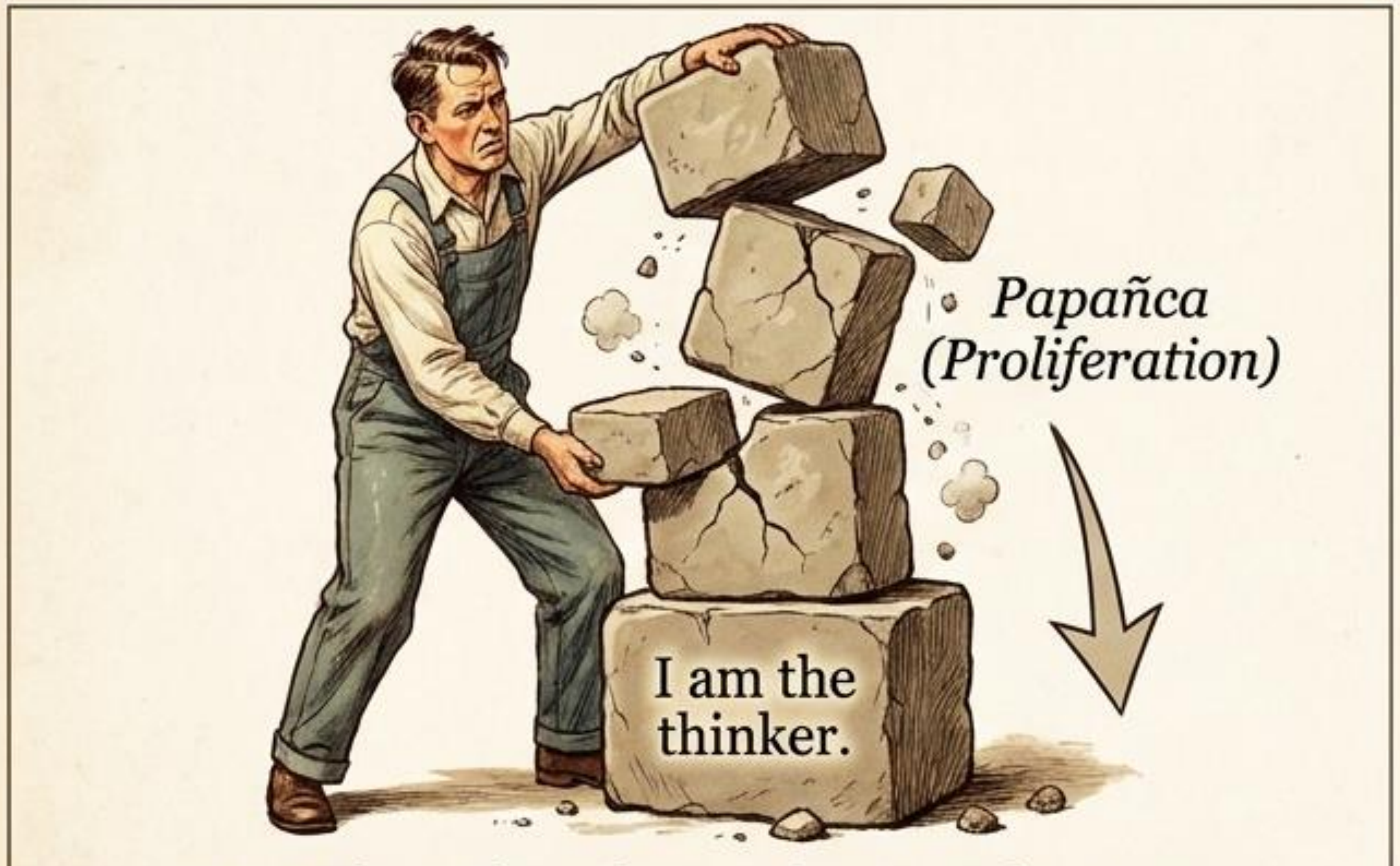
The Fails of Pedagogy

	Philosophy	The Analogy	The Impact
 **Pūraṇa Kassapa**	Non-action (no evil in torture, no merit in generosity).	Asked for a mango, gave a breadfruit.	Dissatisfaction without protest.
 Pakudha Kaccāyana	Non-relatedness (7 unmade substances; a sword simply passes between them).	Asked for a mango, gave a breadfruit.	Dissatisfaction without protest.
 Sañjaya Velaṭṭhaputta	Evasion (“I don’t think so. I don’t think not. I don’t think not not”).	Asked for a mango, gave a breadfruit.	The most foolish & confused of all.

Repeating pre-packaged doctrines regardless of the questioner’s intent leaves the listener dissatisfied and unliberated.

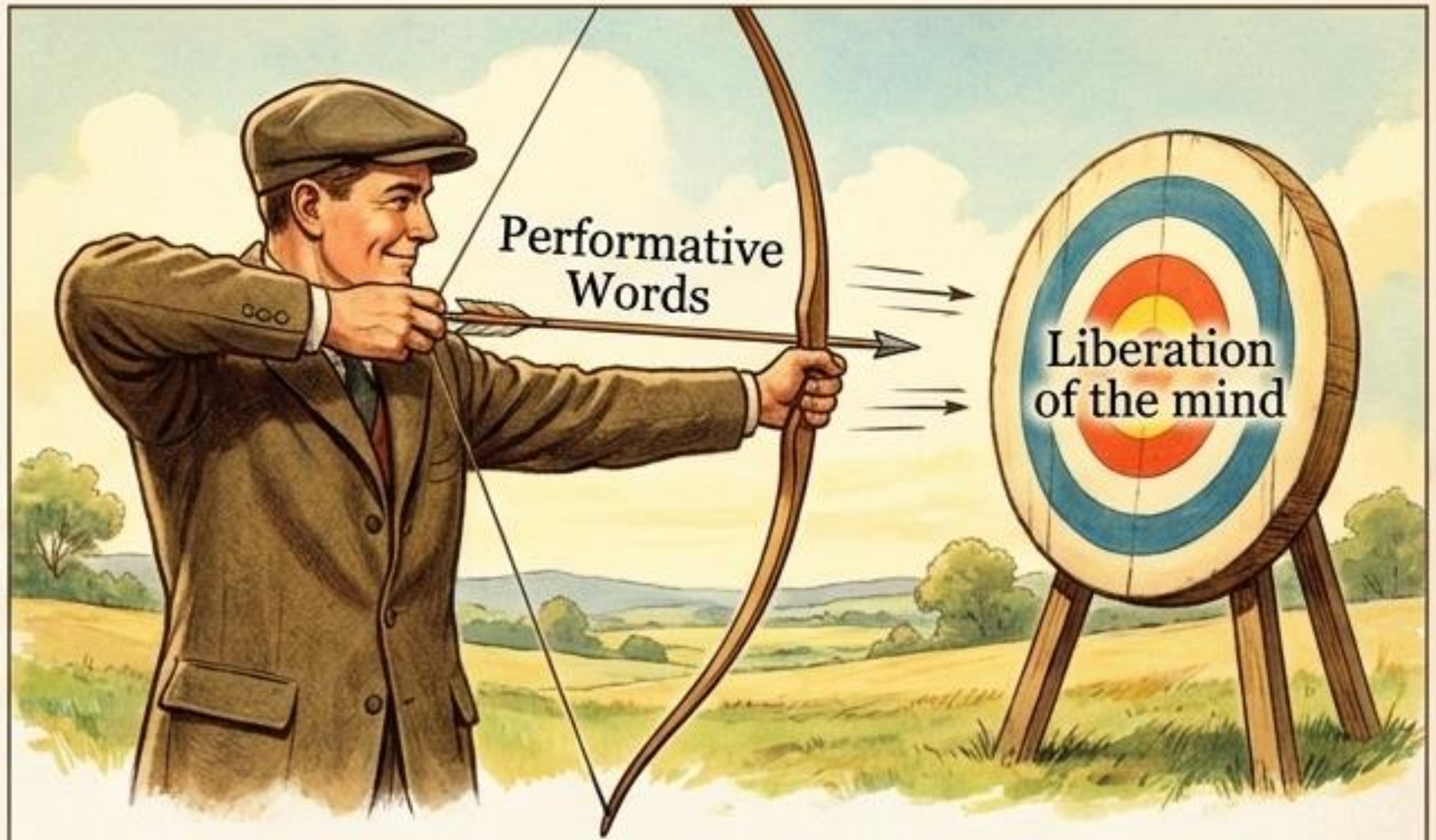
The Buddha chose teleological rhetoric over foundational dialectic.

Dialectic / Papañca


Papañca
(Proliferation)
I am the thinker.

Starts from foundational principles. Logic draws implications wherever they blindly lead.

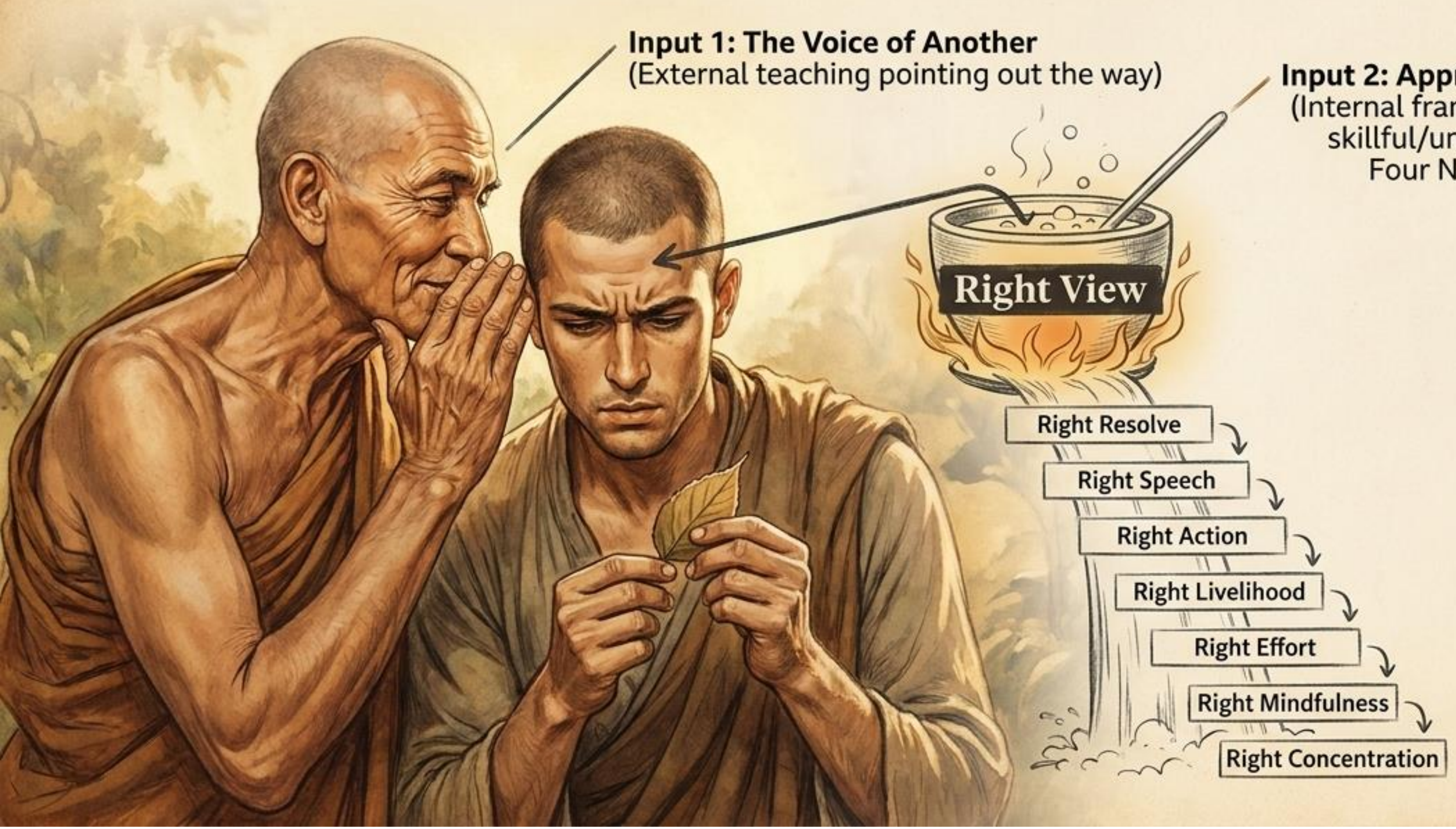
The Rhetoric of Compassion


Performative Words
Liberation of the mind

Starts with the final goal in mind. Words are performative tools designed to induce the listener to move toward the target.

In a logical system, coherence is foundational. In the Buddha's rhetorical approach, coherence is teleological—intermediate ends assist in reaching a common final goal.

Right View requires an alchemy of external guidance and internal focus.



Input 1: The Voice of Another
(External teaching pointing out the way)

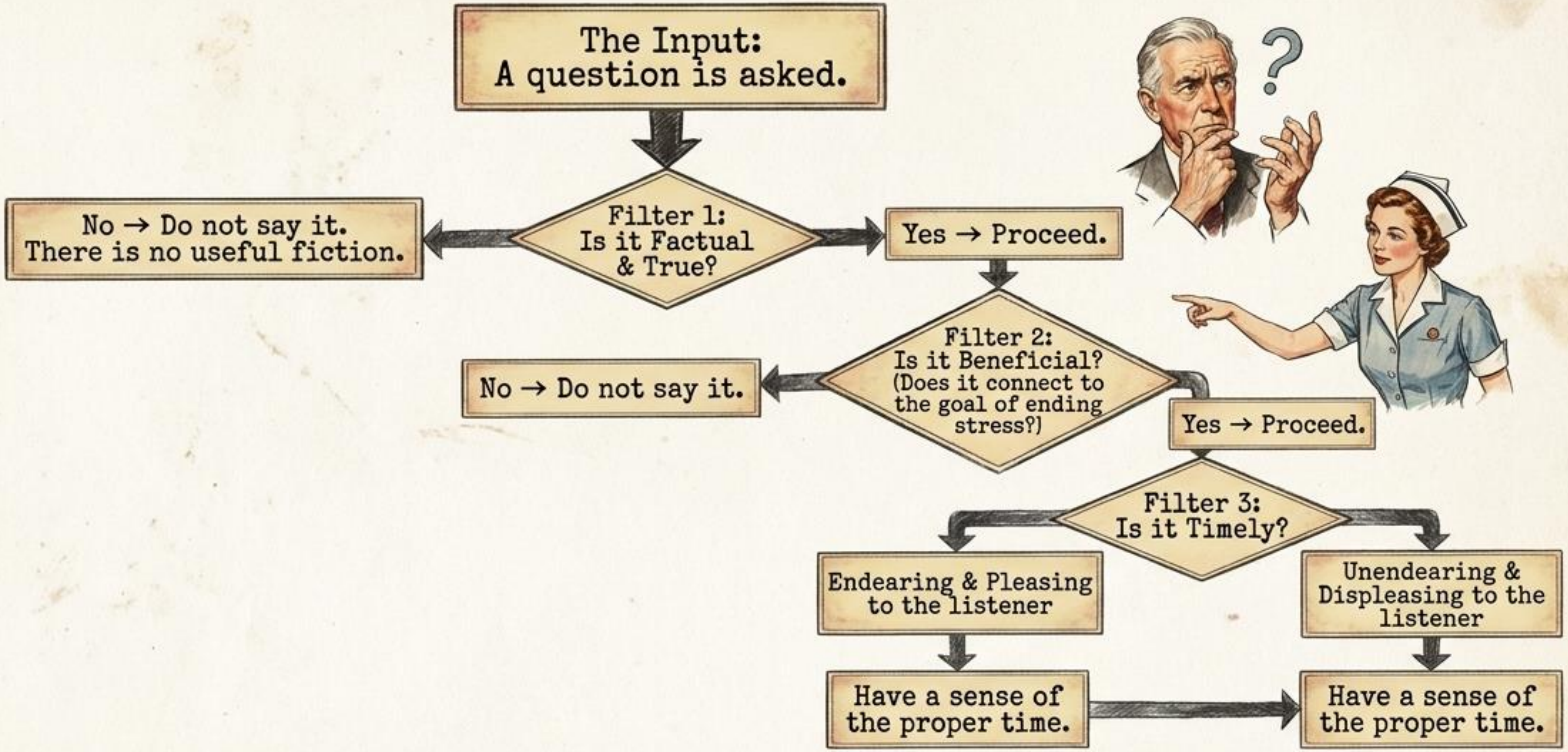
Input 2: Appropriate Attention
(Internal framing of issues into skillful/unskillful and the Four Noble Truths)

Right View

- Right Resolve
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Mindfulness
- Right Concentration

> “Monks, there are these two conditions for the arising of right view. The voice of another and appropriate attention.”
>
> — AN 2:124

The anatomy of a question requires a compassionate diagnostic filter.



The Input:
A question is asked.

Filter 1:
Is it Factual & True?

No → Do not say it.
There is no useful fiction.

Yes → Proceed.

Filter 2:
Is it Beneficial?
(Does it connect to the goal of ending stress?)

No → Do not say it.

Yes → Proceed.

Filter 3:
Is it Timely?

Endearing & Pleasing to the listener

Have a sense of the proper time.

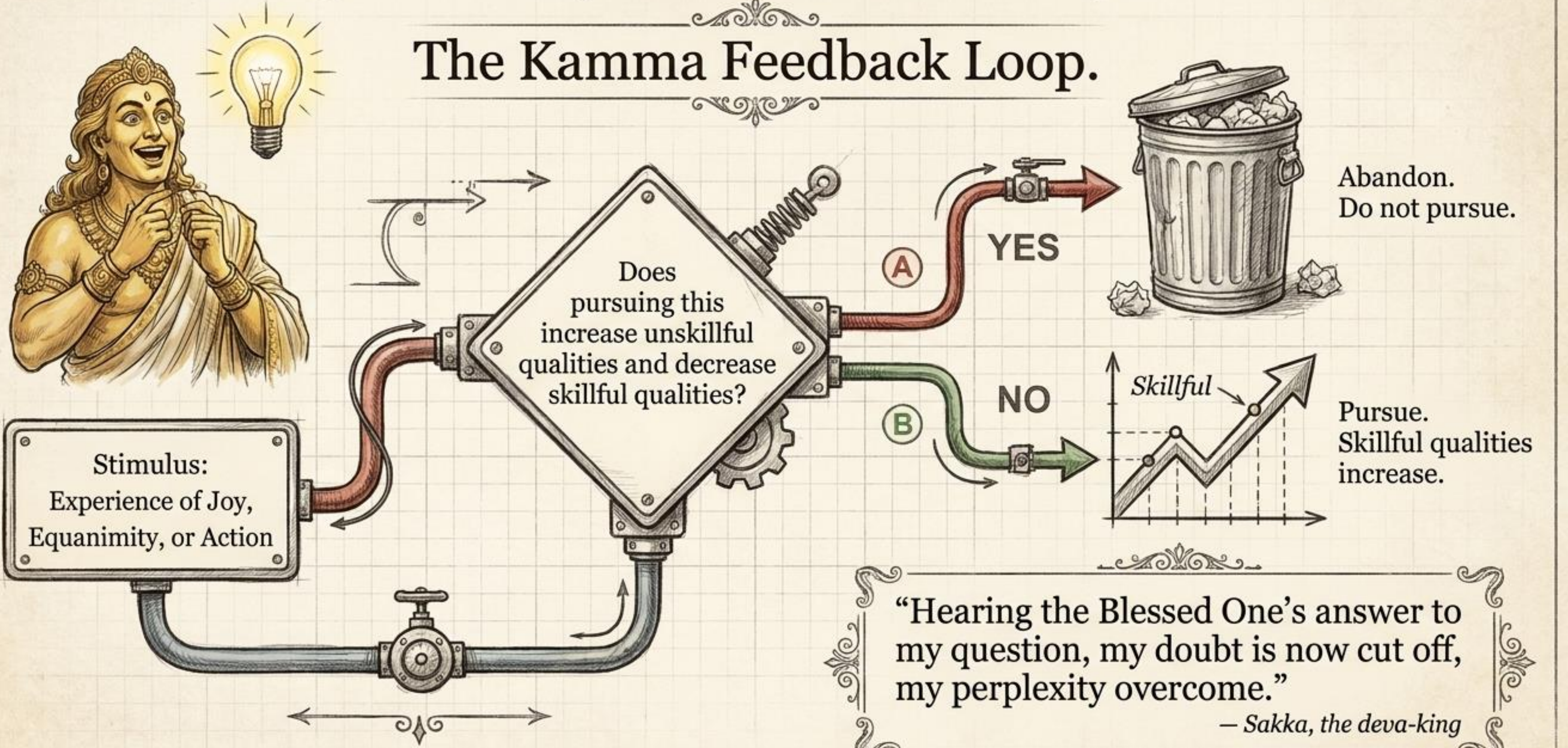
Unendearing & Displeasing to the listener

Have a sense of the proper time.

The primary task is not to speak truths just to be right, but to ensure the words act as skillful kamma that will bear the fruit of liberation.

Behavior is governed by a strict feedback loop of skillfulness.

The Kamma Feedback Loop.



Stimulus:
Experience of Joy,
Equanimity, or Action

Does pursuing this increase unskillful qualities and decrease skillful qualities?

Ⓐ **YES**

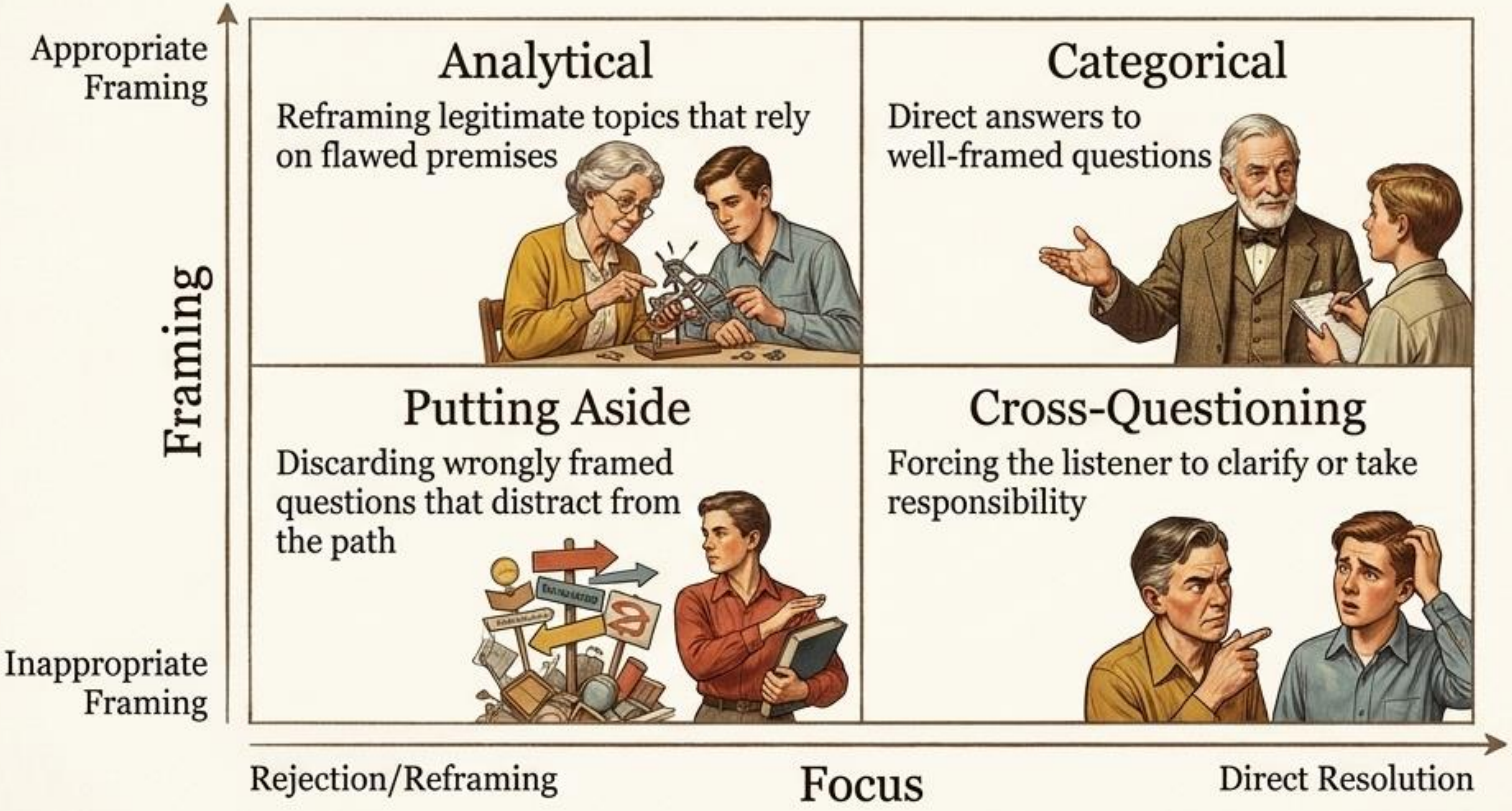
Abandon.
Do not pursue.

Ⓑ **NO**

Pursue.
Skillful qualities increase.

> "Hearing the Blessed One's answer to my question, my doubt is now cut off, my perplexity overcome."
>
> — *Sakka, the deva-king*

The four response strategies adapt to the framing and focus of the inquiry.



Framing

Appropriate Framing

Inappropriate Framing

Analytical

Reframing legitimate topics that rely on flawed premises

Categorical

Direct answers to well-framed questions

Putting Aside

Discarding wrongly framed questions that distract from the path

Cross-Questioning

Forcing the listener to clarify or take responsibility

Focus

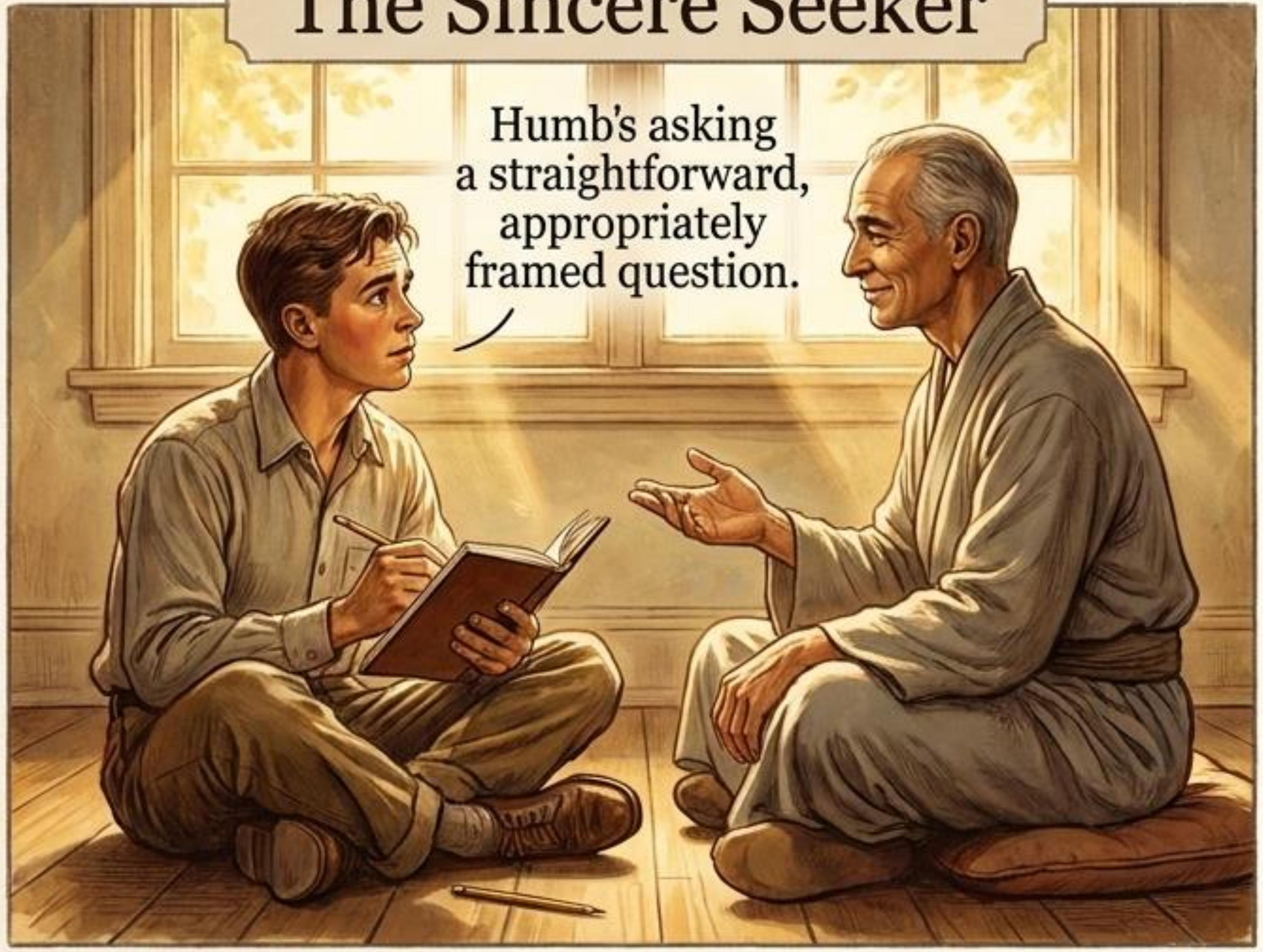
Rejection/Reframing

Direct Resolution

***Note:** These are not simply formal logical categories. They measure the listener’s receptivity and the question’s ultimate purpose.*

Categorical answers address appropriately framed questions with direct truths.

The Sincere Seeker


Humb's asking a straightforward, appropriately framed question.

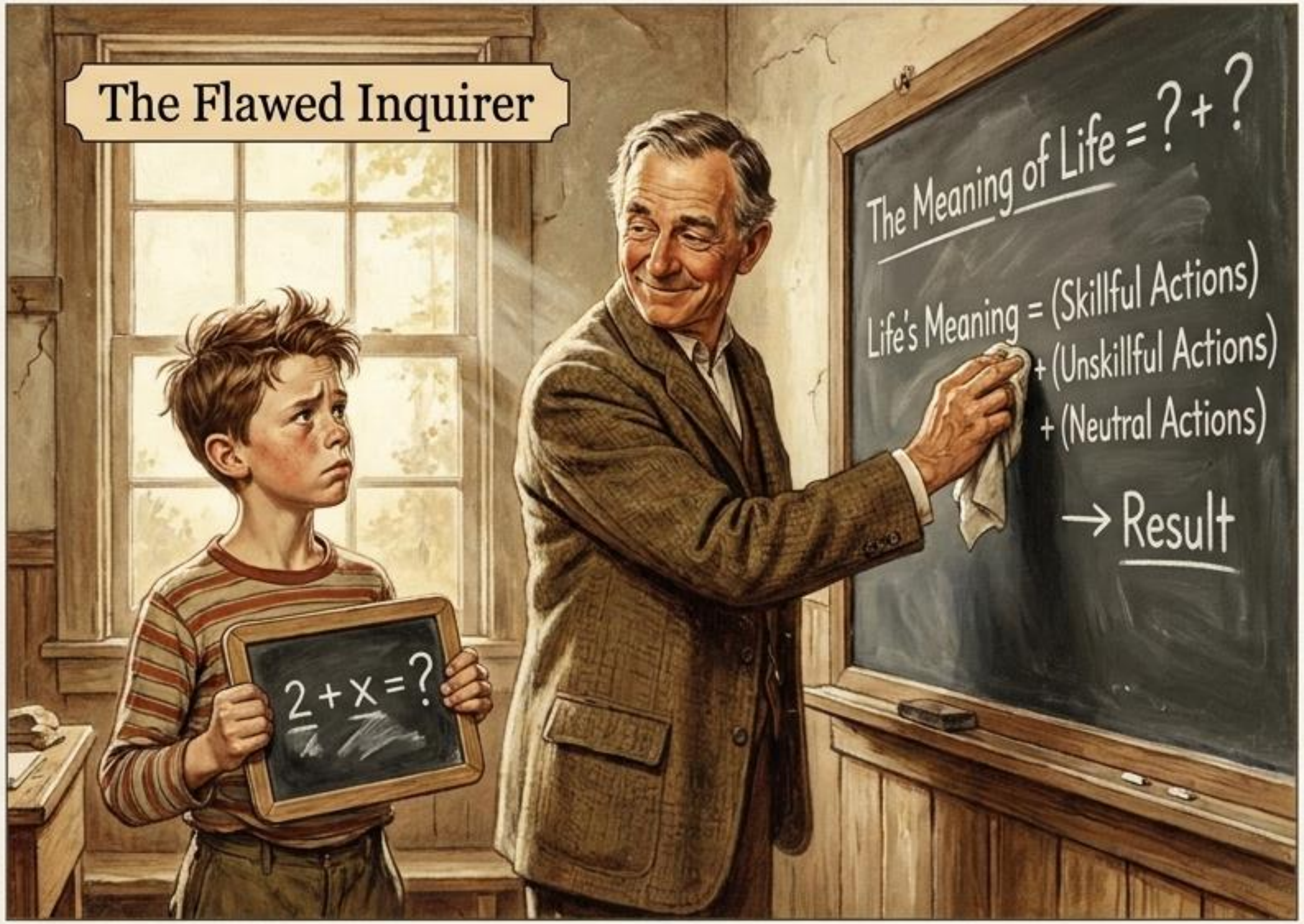
The Strategy: Categorical Answer.

When to use it: When the question is framed in terms of "appropriate attention" (focusing on skillful/unskillful actions or the Four Noble Truths).

The Mechanic: Provide the unvarnished, direct truth.

Example: The teachings on skillful and unskillful kamma, or the Four Noble Truths.

Analytical answers reframe legitimate questions that rely on flawed premises.


The Flawed Inquirer
The Meaning of Life = ? + ?
Life's Meaning = (Skillful Actions)
+ (Unskillful Actions)
+ (Neutral Actions)
→ Result
2 + x = ?

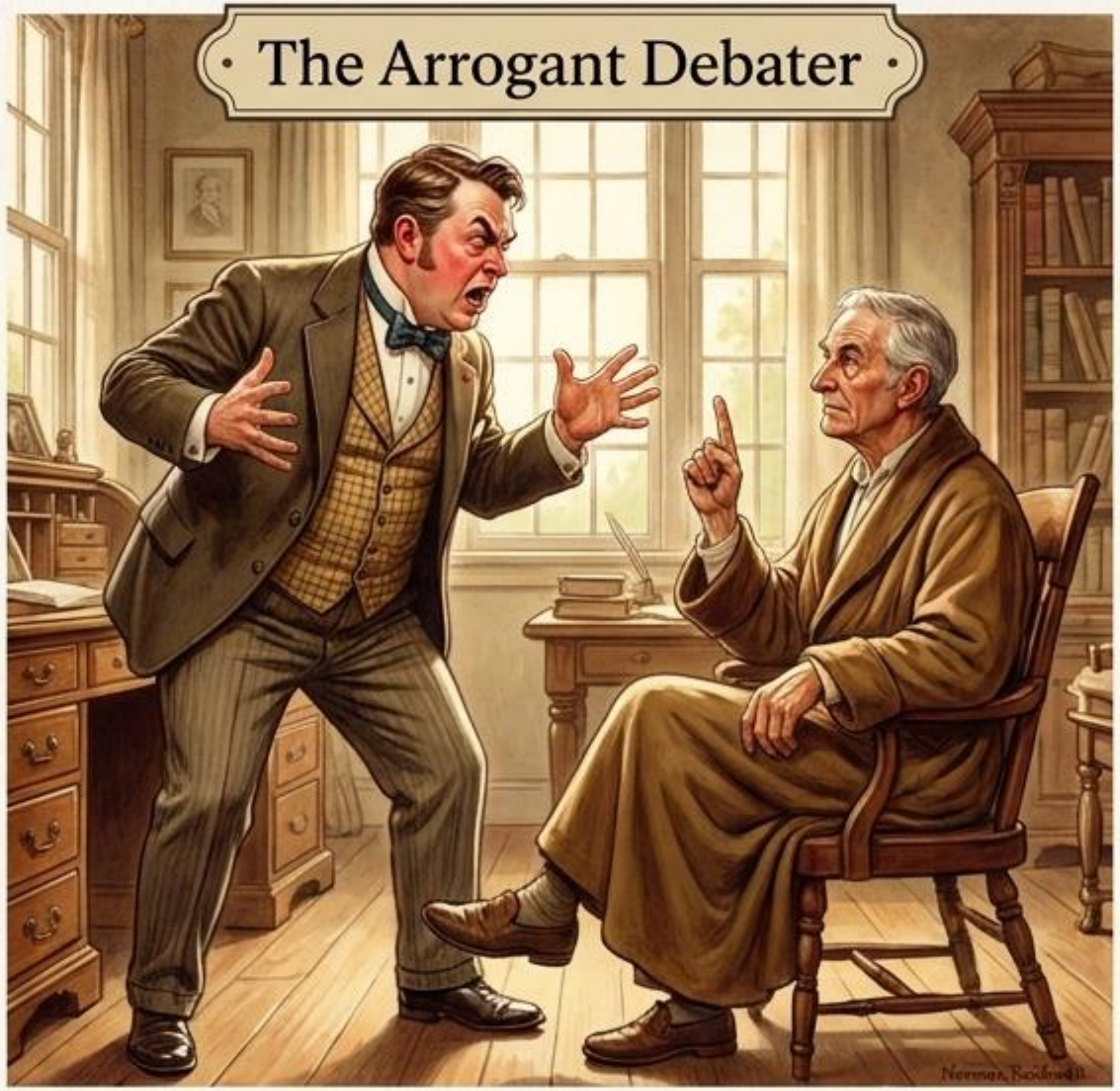
The Strategy: Analytical Answer

When to use it: When the topic is of legitimate concern for liberation, but the variables are wrongly framed.

The Mechanic: Reframe the question—either by adding an extra variable or changing the variables entirely—so it can be answered categorically.

Case Study: The Buddha asking Ven. Ānanda if every habit and practice is fruitful. Ānanda correctly realizes the premise is too broad and provides an analytical breakdown of which are and which aren't, earning the Buddha's high praise.

Cross-questioning forces the listener to take responsibility for their understanding.



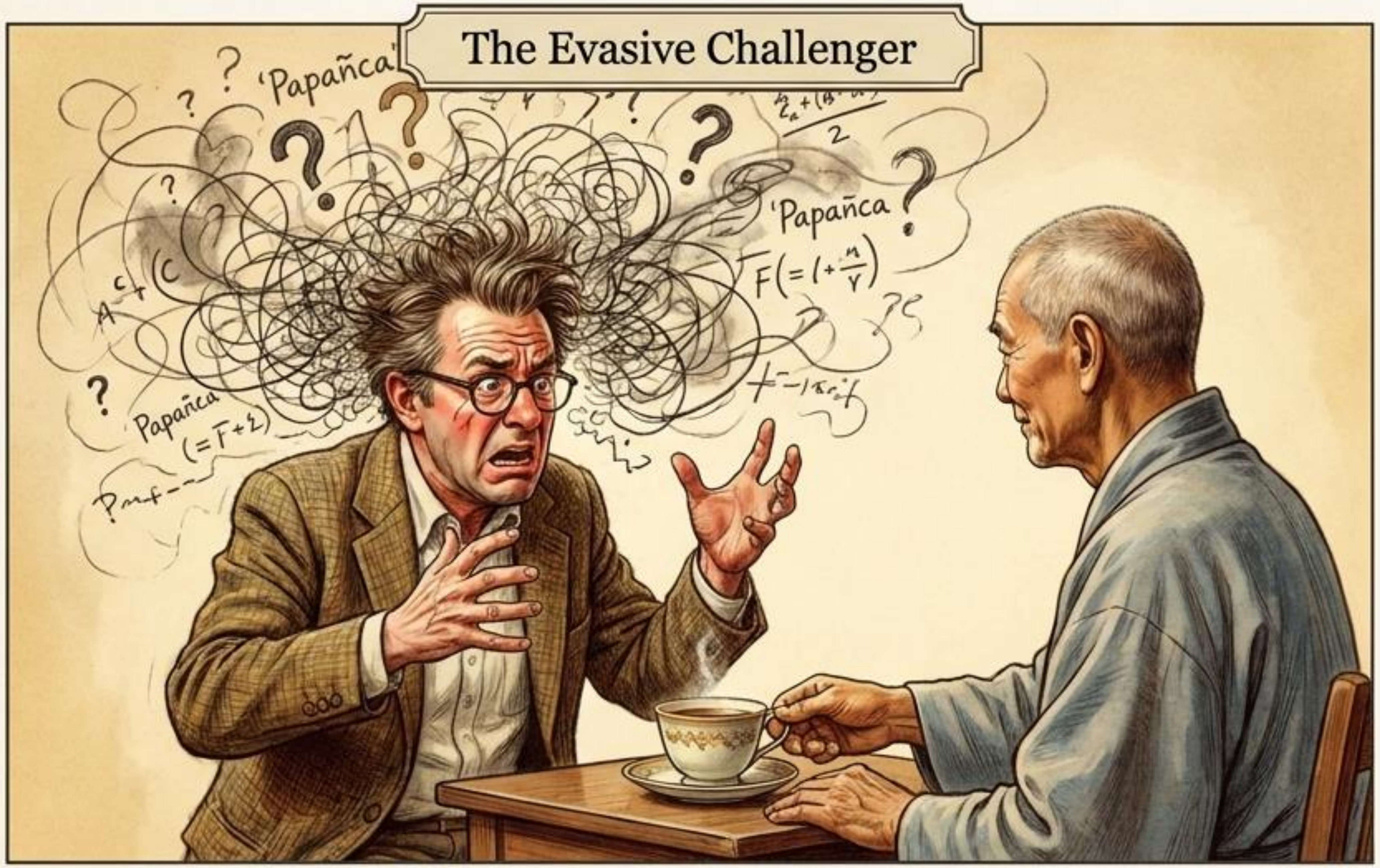
The Strategy:
Cross-Questioning.

When to use it: Used across 9 distinct scenarios of clarification, including when a listener presents a contradictory argument, or asks for a definition they already partially know.

The Mechanic: Cite a familiar example or probe the questioner's logic. Truth is found through a mutual willingness to cross-question and be cross-questioned.

The Outcome: Displeases the listener initially, but ultimately dismantles false positions and can spark awakening by forcing self-examination.

Putting aside inappropriate questions prevents distraction from the path of liberation.



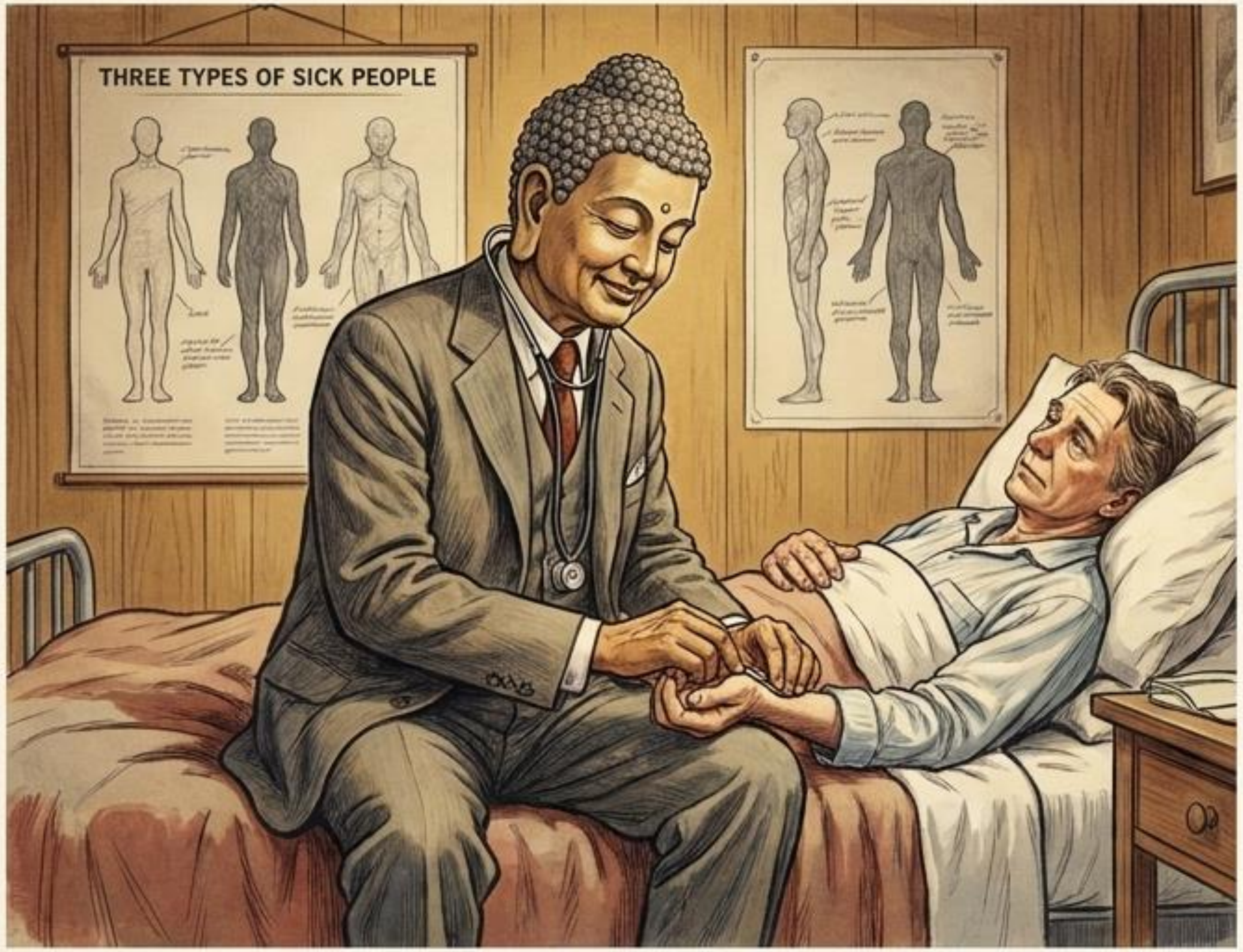
The Strategy: Putting Aside

When to use it: When questions are fundamentally antithetical to appropriate attention and spring from foundational assumptions like 'I am the thinker.'

The Mechanic: Refuse to answer. Say 'Not a valid question' or 'Put that aside. Don't ask me that.'

The Reason: Engaging would cause the teacher to harm themselves or others by legitimizing a distraction that does not lead to the cessation of stress.

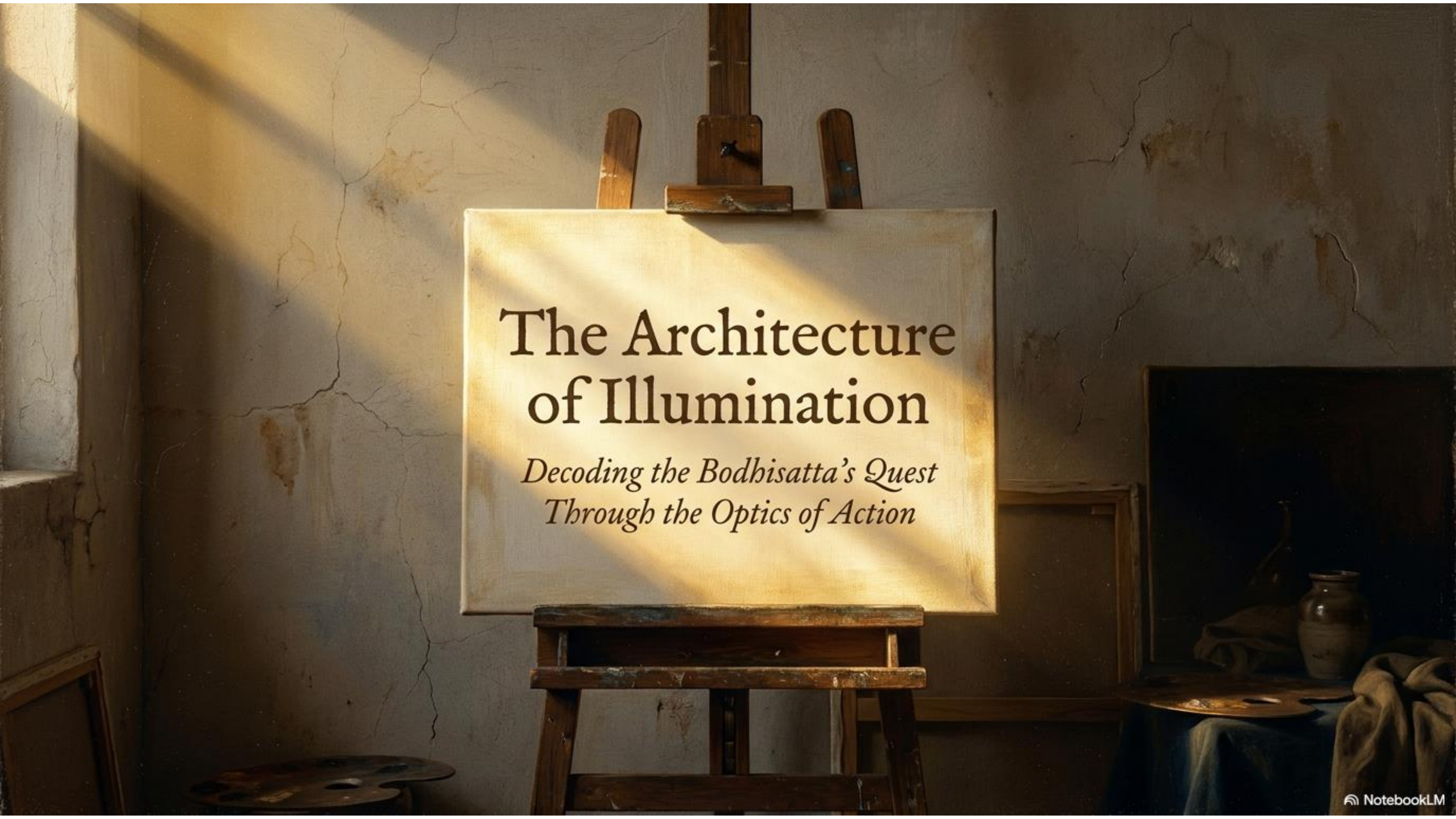
The ultimate goal of the teacher is a compassionate, responsible cure.


THREE TYPES OF SICK PEOPLE

The Three Patients Analogy

1. Will not recover regardless of medicine -> The teacher cannot control past/present kamma.
2. Will recover even without medicine -> Will find the truth regardless.
3. Will recover ONLY IF given proper medicine –> This is why the Dhamma is taught.

“He teaches the Dhamma to others inspired by the true rightness of the Dhamma, inspired by compassion, inspired by kindliness, inspired by sympathy—the Dhamma teaching of this sort of monk is pure.”
— SN 16:3

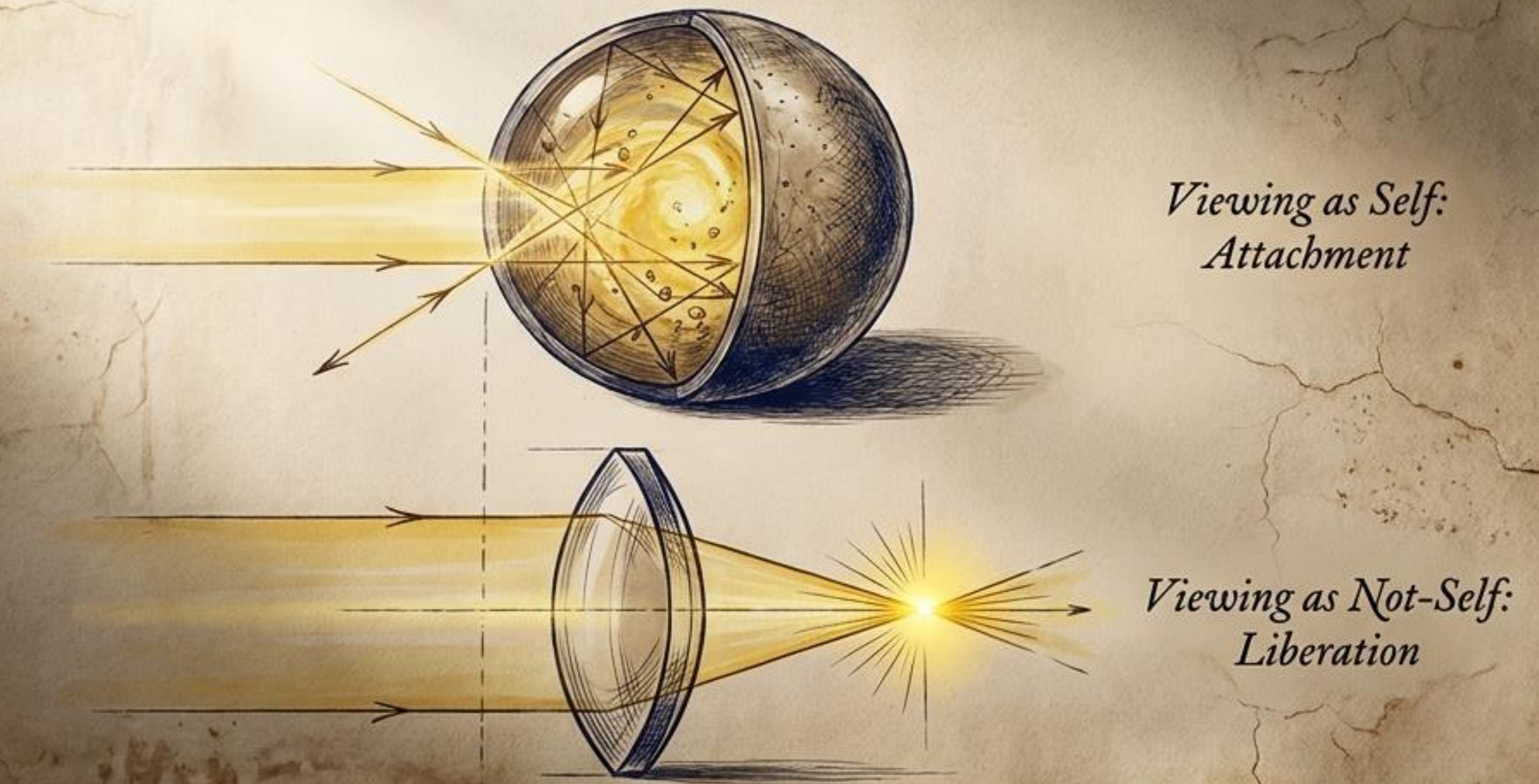


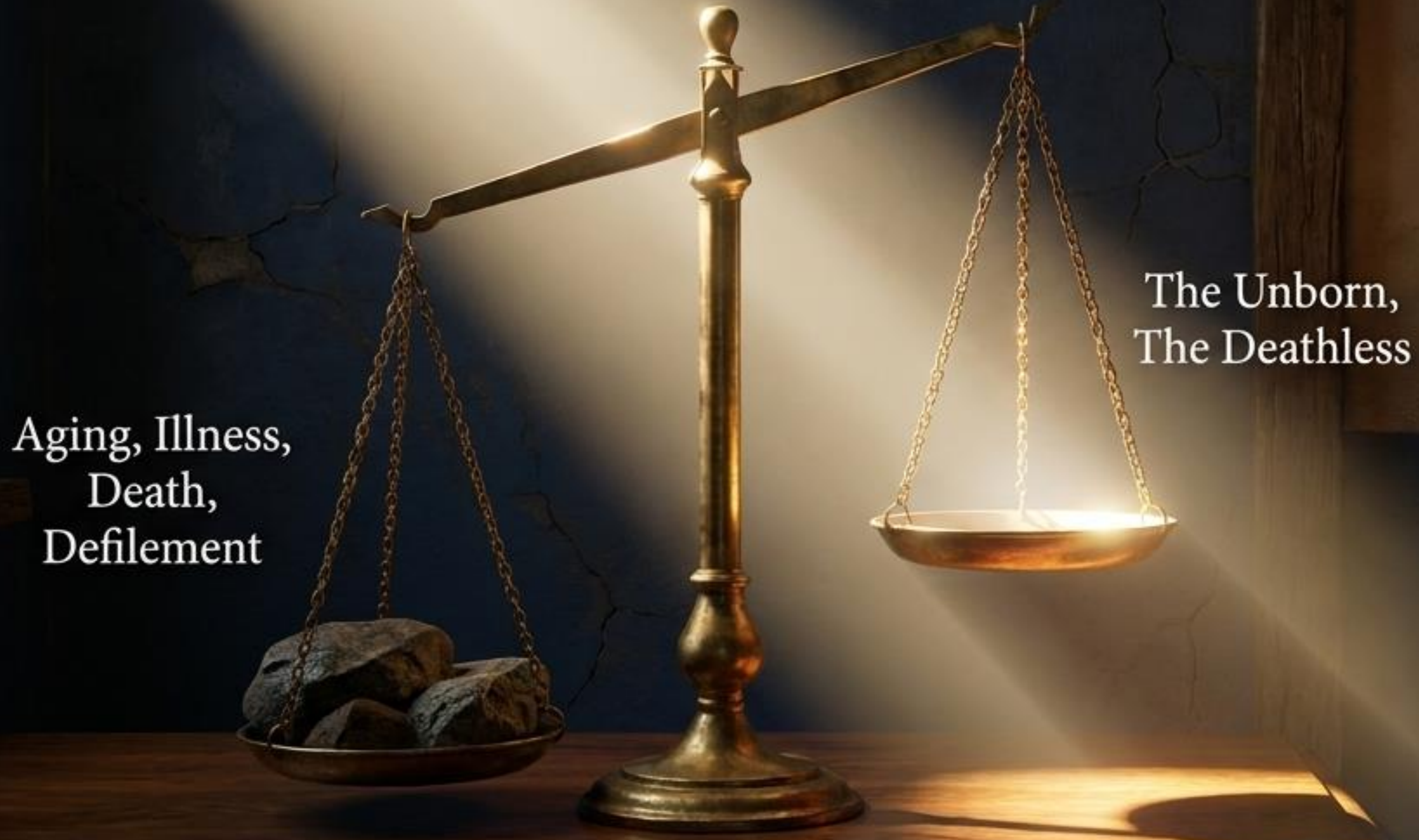
The Architecture of Illumination

Decoding the Bodhisatta's Quest Through the Optics of Action

A Strategy of Perception, Not a Denial of Existence

The central teaching of the quest is not the denial of the self, but *kamma*—the principle of action. The concept of *anattā* (not-self) is merely an optical tool. It is a mode of perception used to abandon attachment to whatever is clung to as self. The ultimate question is functional: When is the perception of self a skillful mental action, and when is it not?


Viewing as Self: Attachment
Viewing as Not-Self: Liberation

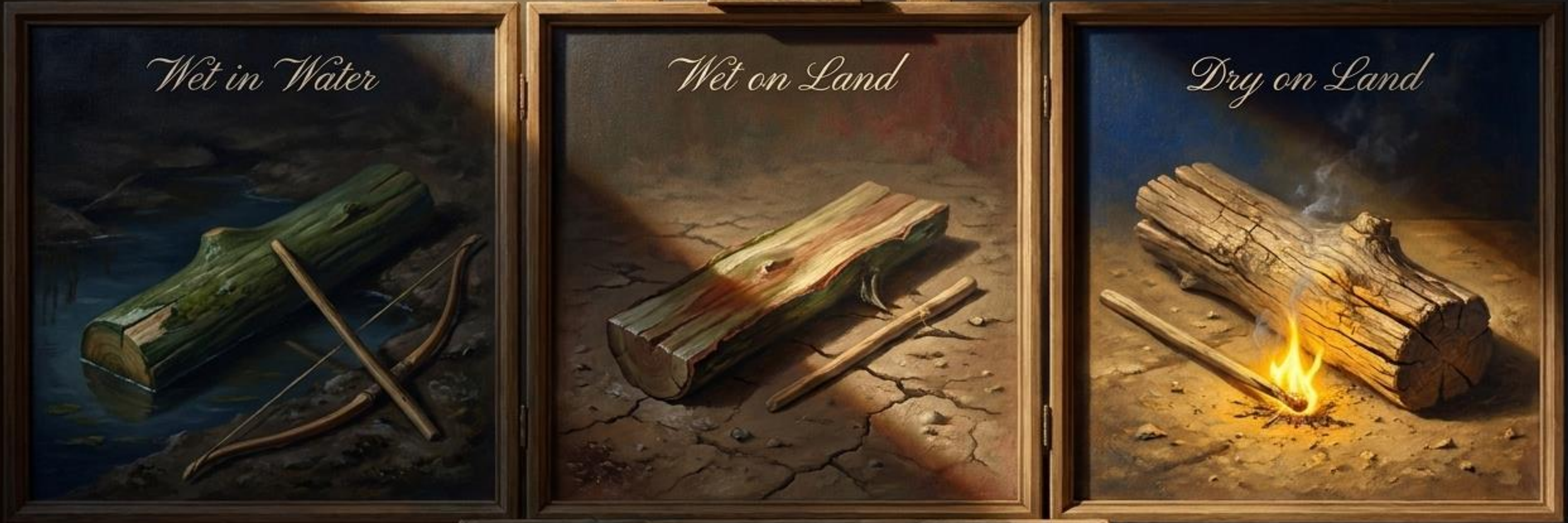

Aging, Illness, Death, Defilement
The Unborn, The Deathless

The Framework of Self Cross-Examination

The Bodhisatta's quest began not with dogma, but with a hypothesis demanding empirical testing. Rejecting contemporary doctrines of total determinism and absolute inaction, he adopted a framework of relentless cross-questioning to discover what might be skillful.

"Why do I, being subject myself to birth... seek what is likewise subject to birth? What if I... were to seek the aging-less, illness-less, deathless, unexcelled safety from the yoke?"

The Conditions for Combustion



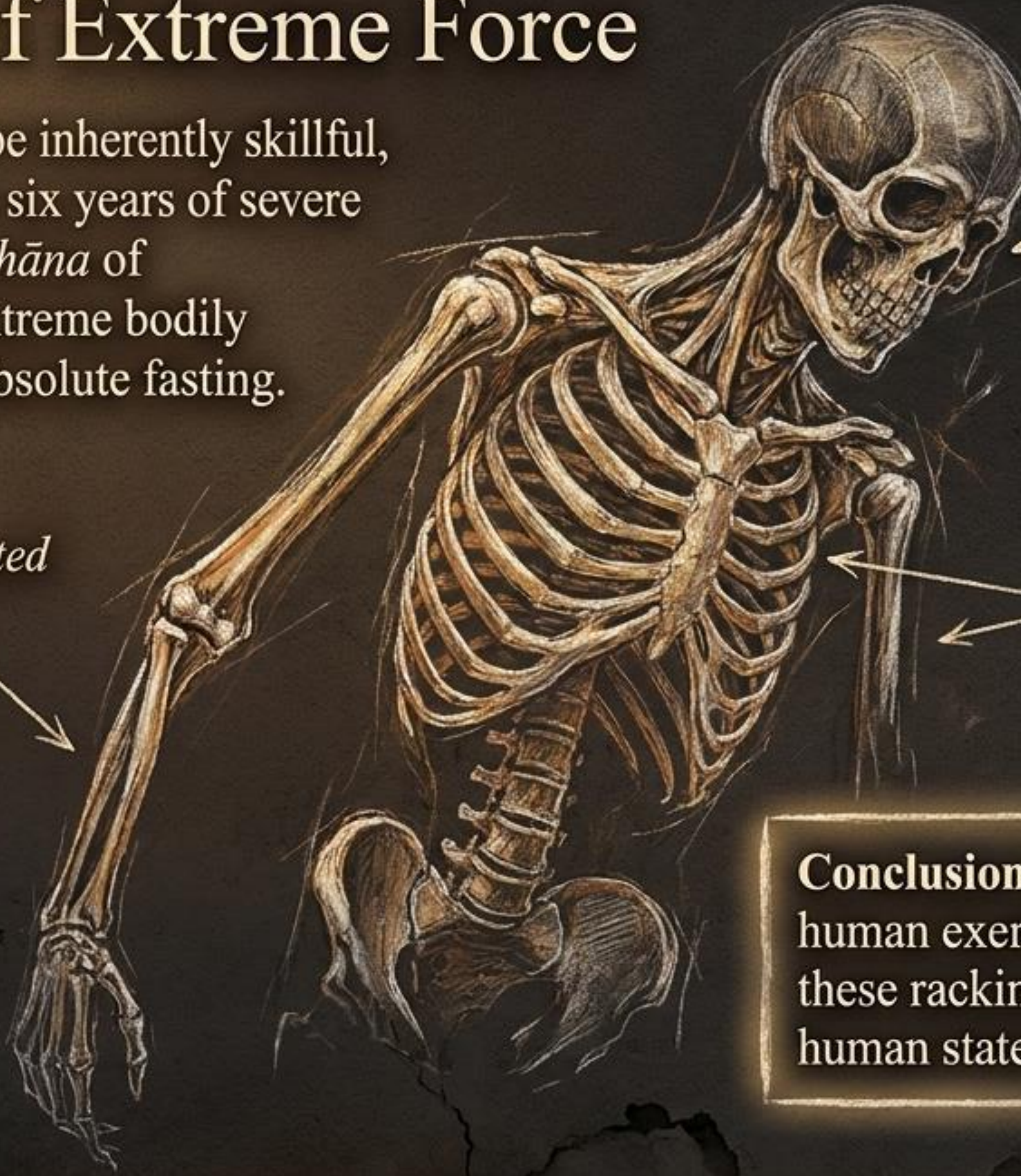
Mind steeped in sensuality +
Body lingering in sensual environments
= Incapable of awakening
(reaping only weariness).

Body physically secluded +
Mind still feverish with sensual desire
= Incapable of awakening.

Body physically secluded +
Mind entirely relinquished of sensual thirst
= Capable of generating the fire
of knowledge and vision.

The Limits of Extreme Force

Believing self-torment to be inherently skillful, the Bodhisatta engaged in six years of severe austerities. He tested the *jhāna* of non-breathing (causing extreme bodily forces and burning) and absolute fasting.



Limbs became like jointed bamboo segments.

Eyes sank deep into their sockets like water deep in a well.

Skin lost its golden clear color, deteriorating to black and brown.

Conclusion: Despite generating maximum human exertion and unmuddled mindfulness, these racking pains yielded no superior human state. A new path was required.

The Rose-Apple Tree Paradigm Shift

Exhausted, the Bodhisatta recalled a moment from his youth: sitting in the cool shade of a rose-apple tree, entering a state of rapture and pleasure born of seclusion, entirely divorced from sensuality.

Could that be the path to awakening?

Could that be the path to awakening?

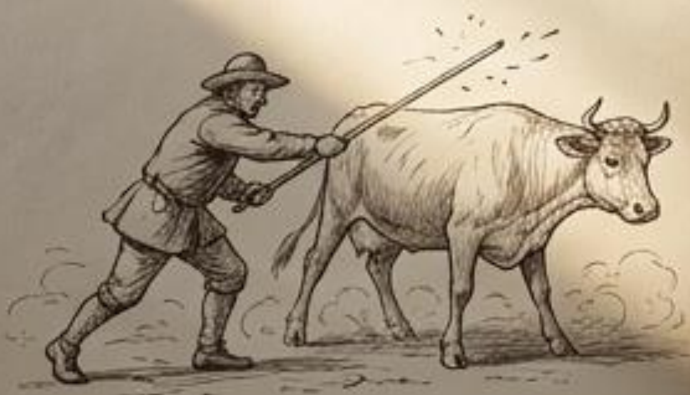
The realization: Pleasure that has nothing to do with unskillful qualities is not to be feared. However, this mental state requires physical sustenance. Taking solid food was not backsliding into luxury, but a necessary condition for mental calibration.

The Optics of Action: Evaluating the Extremes

Sensual Indulgence	The Middle Way (Jhāna)	Self-Torment (Asceticism)
Effort is for maximizing worldly pleasure	Effort is for calibrating the mind for insight	Effort is for crushing the body/mind
Weariness, entanglement	Concentrated, purified, bright, malleable	Aroused, uncalm, extreme pain
Ignoble, traps the light	The path to unexcelled awakening	Ignoble, shatters the lens

The Ledger of Awareness

Affliction

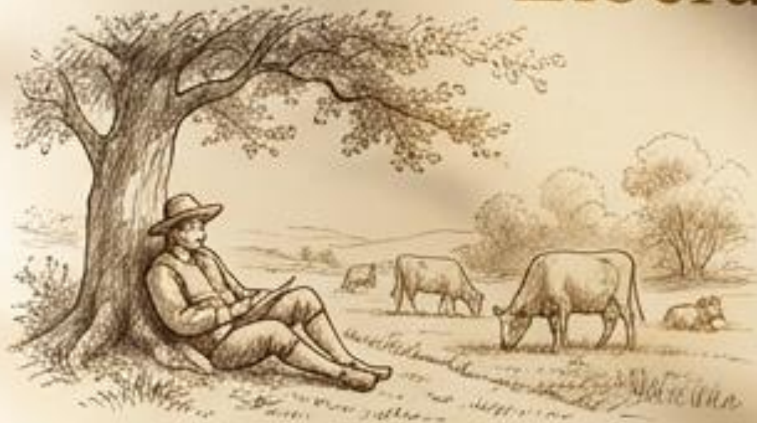


Unskillful Qualities (Sensuality, Ill Will, Harmfulness).

Result: Obstructs discernment, promotes vexation.

Action Required: Like a cowherd guarding unharvested autumn crops, these thoughts must be actively tapped, curbed, dispelled, and wiped out of existence.

Liberation



Skillful Qualities *(Renunciation, Non-Ill Will, Harmlessness).*

Result: *Fosters discernment, leads to unbinding.*

Action Required: Like a cowherd after the summer harvest, these thoughts require no forceful curbing—only mindful watching and steadying to prevent mental fatigue.

The Architecture of Concentration
(The Four Jhānas)

Stage 1 Pearl	Stage 2 Pearl	Stage 3 Pearl	Stage 4 Pearl
Directed Thought & Evaluation	*Internal Assurance*	*Mindful & Alert*	*Purity of Equanimity*
First Jhāna: Rapture and pleasure born of seclusion.	Second Jhāna: Unification of awareness, free from directed thought.	Third Jhāna: Fading of rapture; equanimous and pleasant abiding.	Fourth Jhāna: The abandoning of pleasure and pain; pure mindfulness.

Result: The mind becomes concentrated, purified, bright, unblemished, pliant, malleable, steady, and attained to imperturbability.

The Watches of the Night (I & II)

Deep Time (First Knowledge)

Recollection of manifold past lives across eons of cosmic contraction and expansion. Seeing the cycle of birth, food, pleasure, pain, and death on repeat.

Cosmic Causality (Second Knowledge)

The Divine Eye. Observing beings passing away and reappearing according to their actions (kamma). Inferior and superior destinations dictated by conduct and right or wrong views.

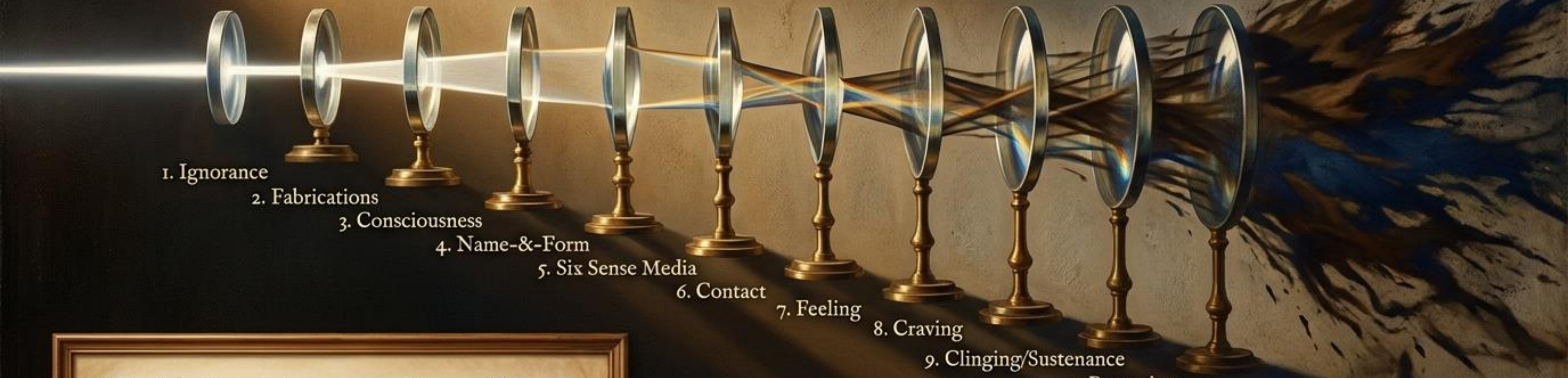
Dismantling the Cosmos (Dropping ‘Becoming’)

Many meditators reached the first two knowledges and mistakenly developed elaborate theories about the self and the cosmos, leading to further leading to further entanglement.

The Bodhisatta maintained his strict questioning framework: What is the most skillful use of this knowledge?

The Shift: To achieve ultimate release, assumptions useful on earlier levels of the path had to be discarded.
He stopped thinking in terms of beings and worlds, reframing his entire experience into the bare mechanics of stress, its origination, and its cessation.

The Optics of Origination
(Dependent Co-arising)



1. Ignorance
2. Fabrications
3. Consciousness
4. Name-&-Form
5. Six Sense Media
6. Contact
7. Feeling
8. Craving
9. Clinging/Sustenance
10. Becoming
11. Birth
12. Aging-&-Death

Note: This is not just macro-causality over lifetimes. This represents the immediate arising and passing away of momentary mind-states—where birth and death occur simultaneously as one gets caught up in desire.

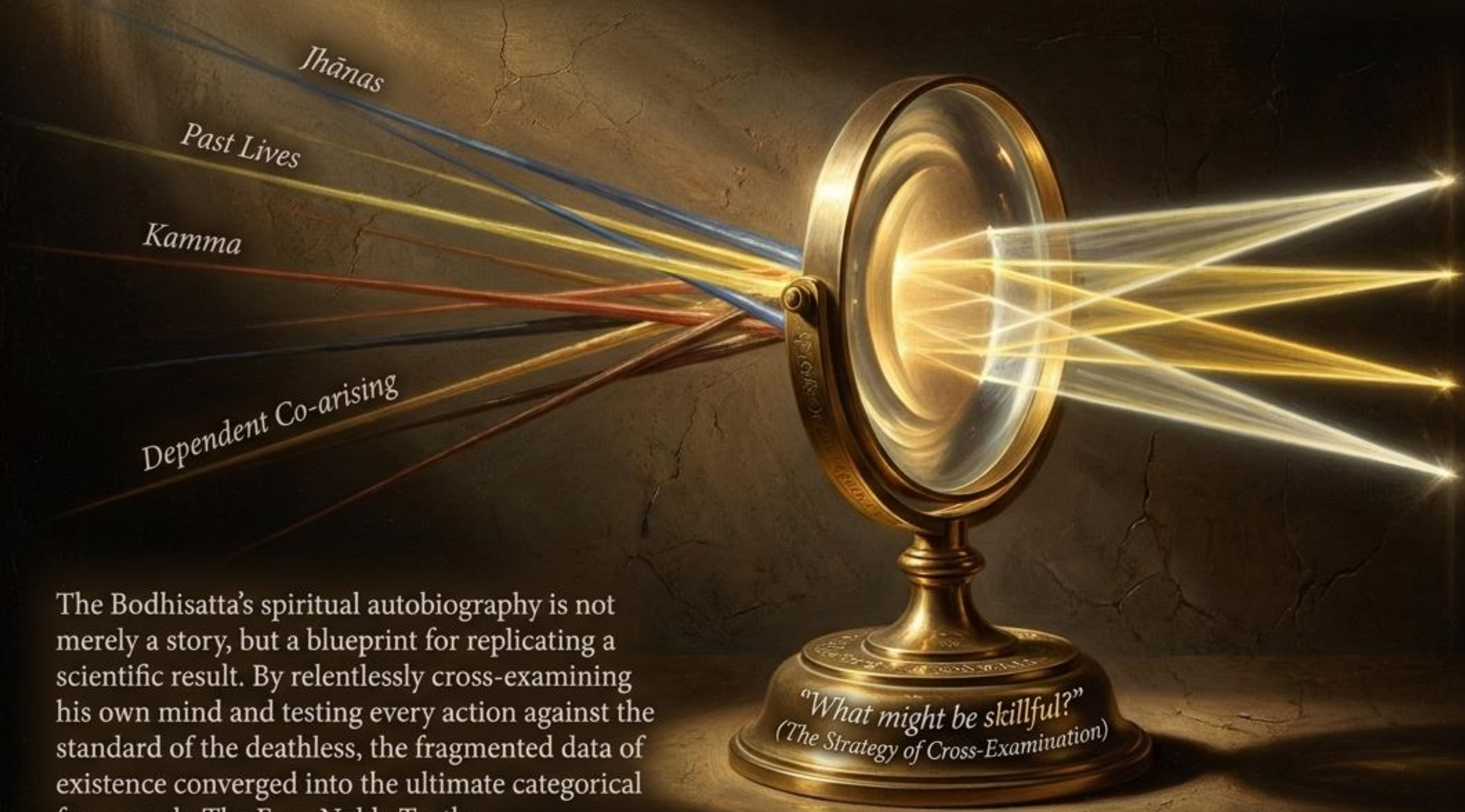
The Third Watch: The Ending of Fermentations

Applying the framework of causality directly to his own mind, the Bodhisatta discerned the origination and cessation of mental fermentations.

1. Released from the fermentation of Sensuality.
2. Released from the fermentation of Becoming.
3. Released from the fermentation of Ignorance.

Ignorance was destroyed; knowledge arose;
darkness was destroyed; light arose...
Birth is ended, the holy life fulfilled, the task done.
There is nothing further for this world.

Synthesis: The Frame of Awakening


Jhānas
Past Lives
Kamma
Dependent Co-arising
"What might be skillful?"
(The Strategy of Cross-Examination)

1. Unskillful action
2. Undesirable result
   (Stress)
3. Skillful action
4. Desirable result
   (The cessation of stress)

The Bodhisatta's spiritual autobiography is not merely a story, but a blueprint for replicating a scientific result. By relentlessly cross-examining his own mind and testing every action against the standard of the deathless, the fragmented data of existence converged into the ultimate categorical framework: The Four Noble Truths.

The Pragmatic Quest

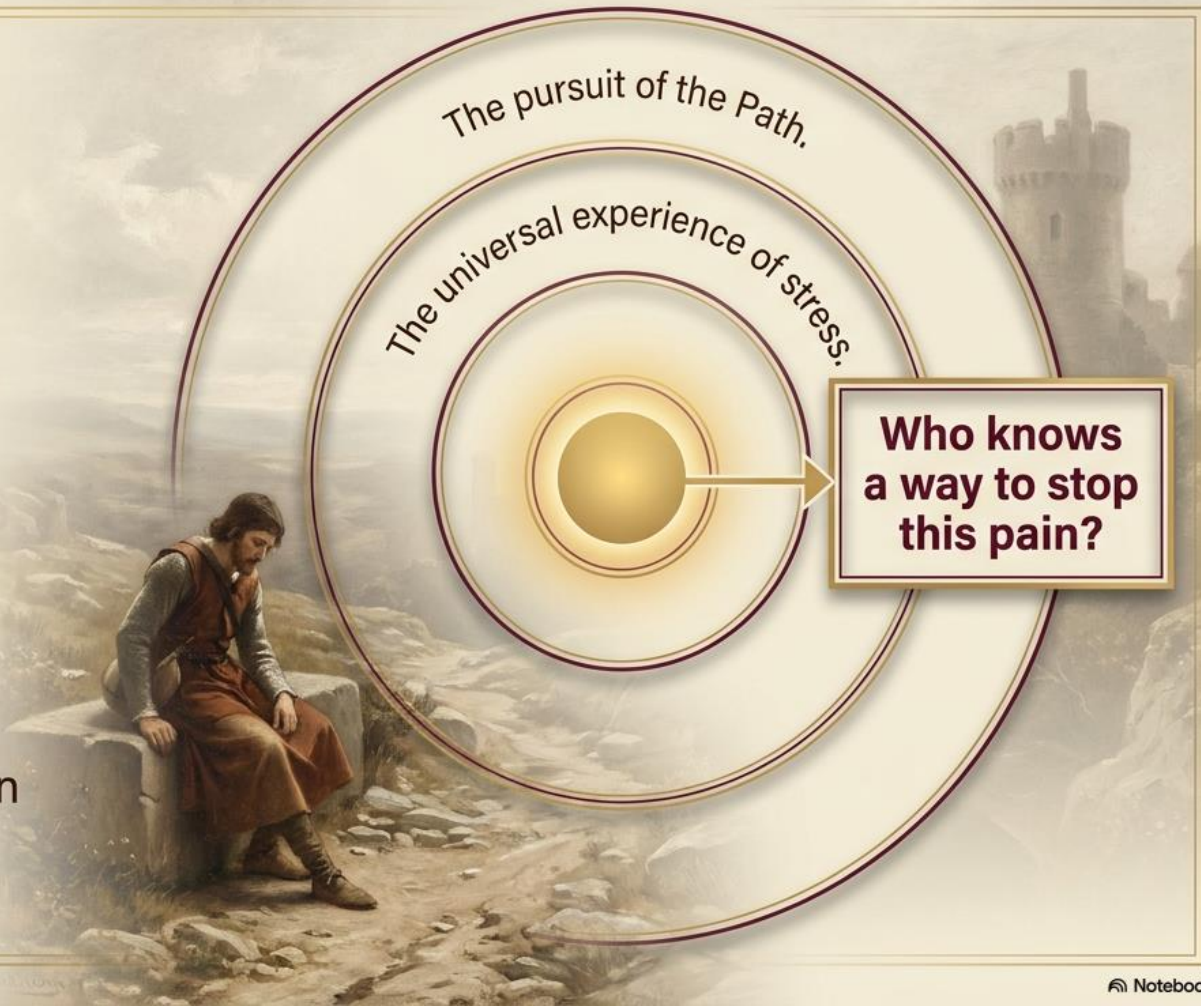
Navigating the Buddha's Categorical Truths

Understanding Right View, the thicket of objectification, and the architecture of the path to Awakening.

The Primal Search

The Buddha expected listeners to approach his teachings with Right View before they even heard them. Why?

Because Buddhist philosophy is a therapeutic response to the most earnest question a human can ask.



The pursuit of the Path.

The universal experience of stress.

Who knows a way to stop this pain?

Out of thousands of teachings, the Buddha labeled only two as *ekaḿsa* (categorical/universal). They are not limited by situation; they are reliable guides across the board.

Pillar 1: The Principle of Kamma

The distinction between skillful/good and unskillful/bad conduct.

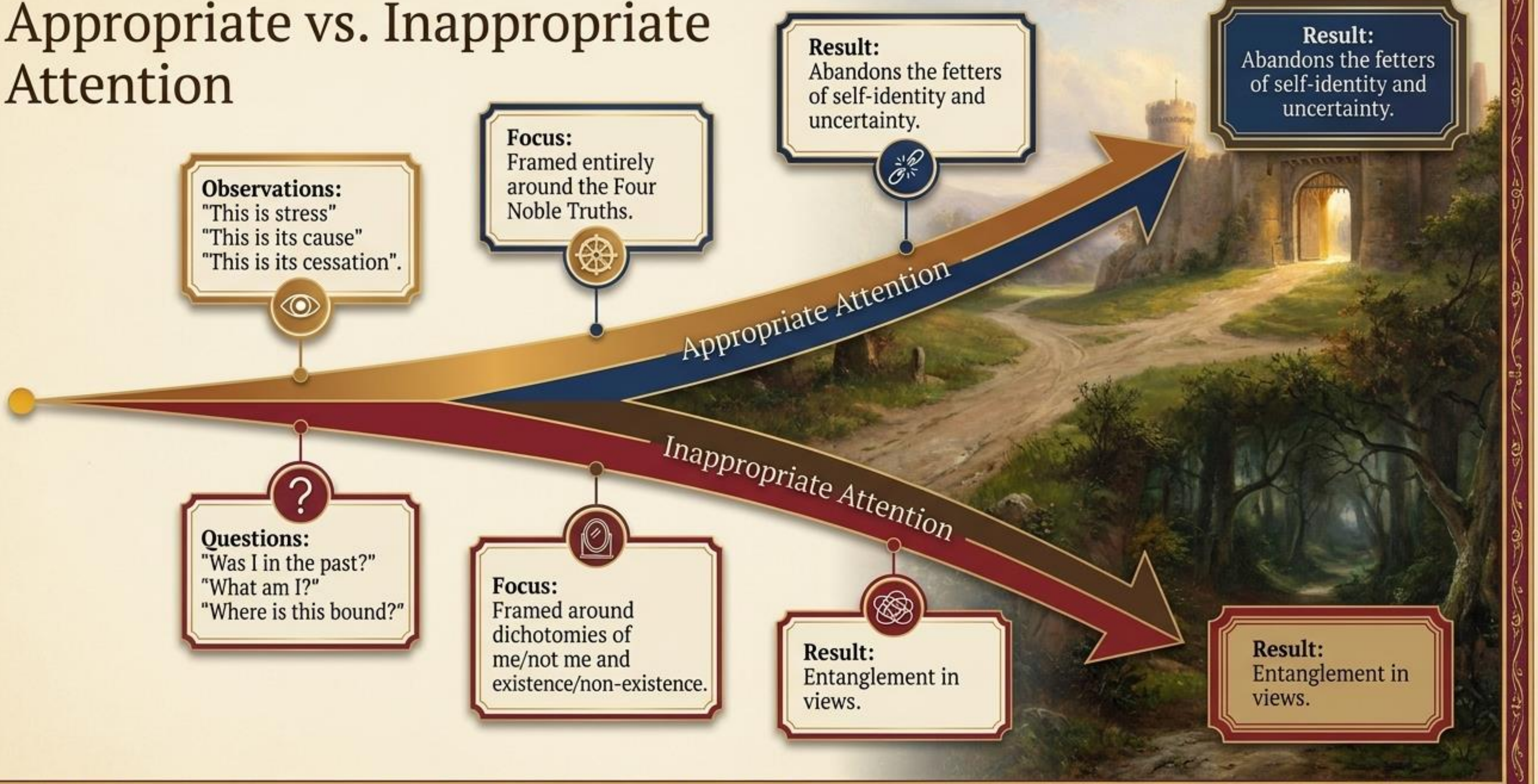
Result: Produces bright kammma, unconfused death, and reappearance in good destinations.

Pillar 2: The Four Noble Truths

Comprehending stress, abandoning its cause, realizing its cessation, and developing the path.

Result: Produces kamma that leads to the end of kamma, disenchantment, and total unbinding.

Appropriate vs. Inappropriate Attention



Observations:
"This is stress"
"This is its cause"
"This is its cessation".

Focus:
Framed entirely around the Four Noble Truths.

Result:
Abandons the fetters of self-identity and uncertainty.

Result:
Abandons the fetters of self-identity and uncertainty.

Questions:
"Was I in the past?"
"What am I?"
"Where is this bound?"

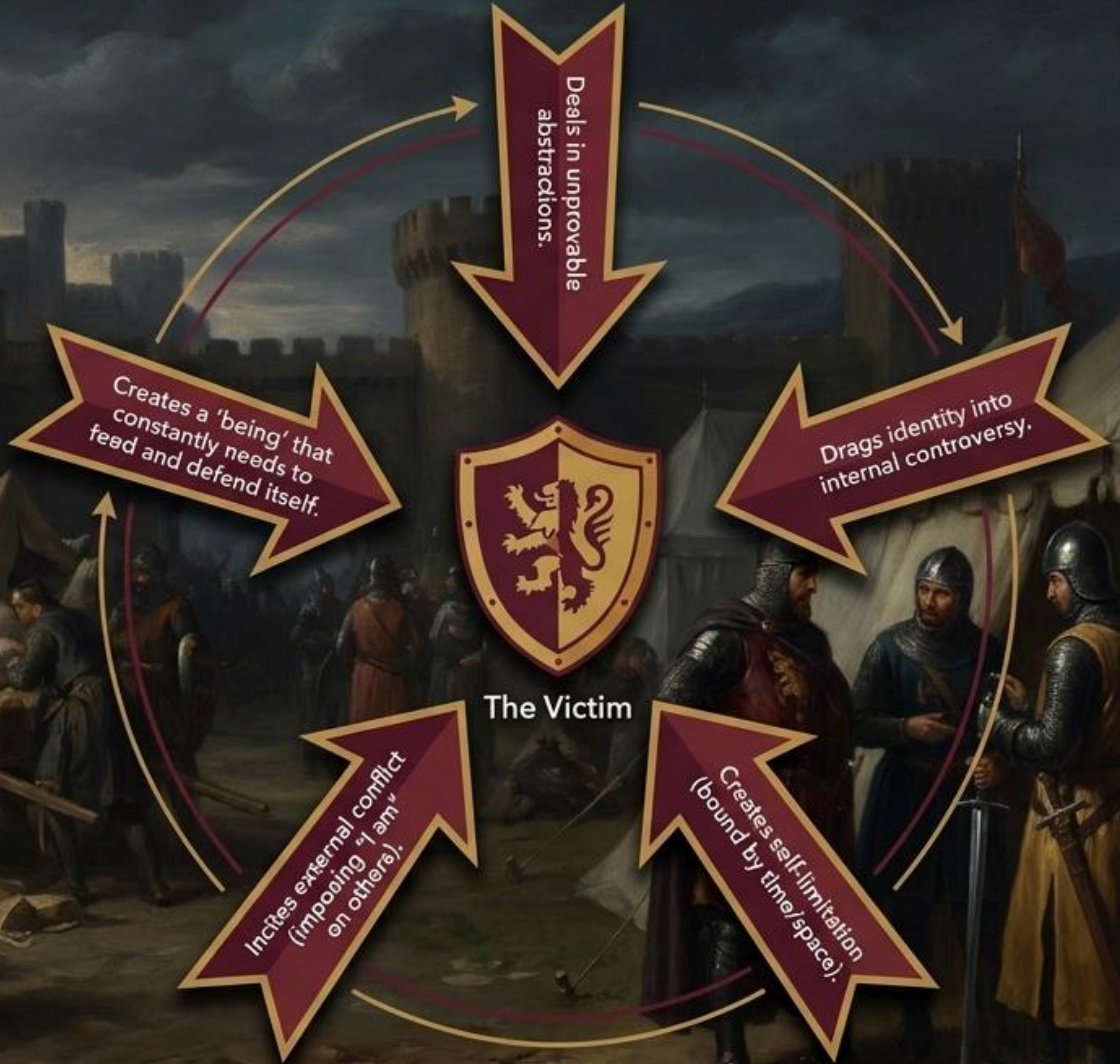
Focus:
Framed around dichotomies of me/not me and existence/non-existence.

Result:
Entanglement in views.

Result:
Entanglement in views.

The Anatomy of Papañca (Objectification)

Papañca is the complication that begins with the thought, “I am the thinker.” The agent quickly becomes the victim, assailed by their own perceptions through five entanglements:



Deals in unprovable abstractions.

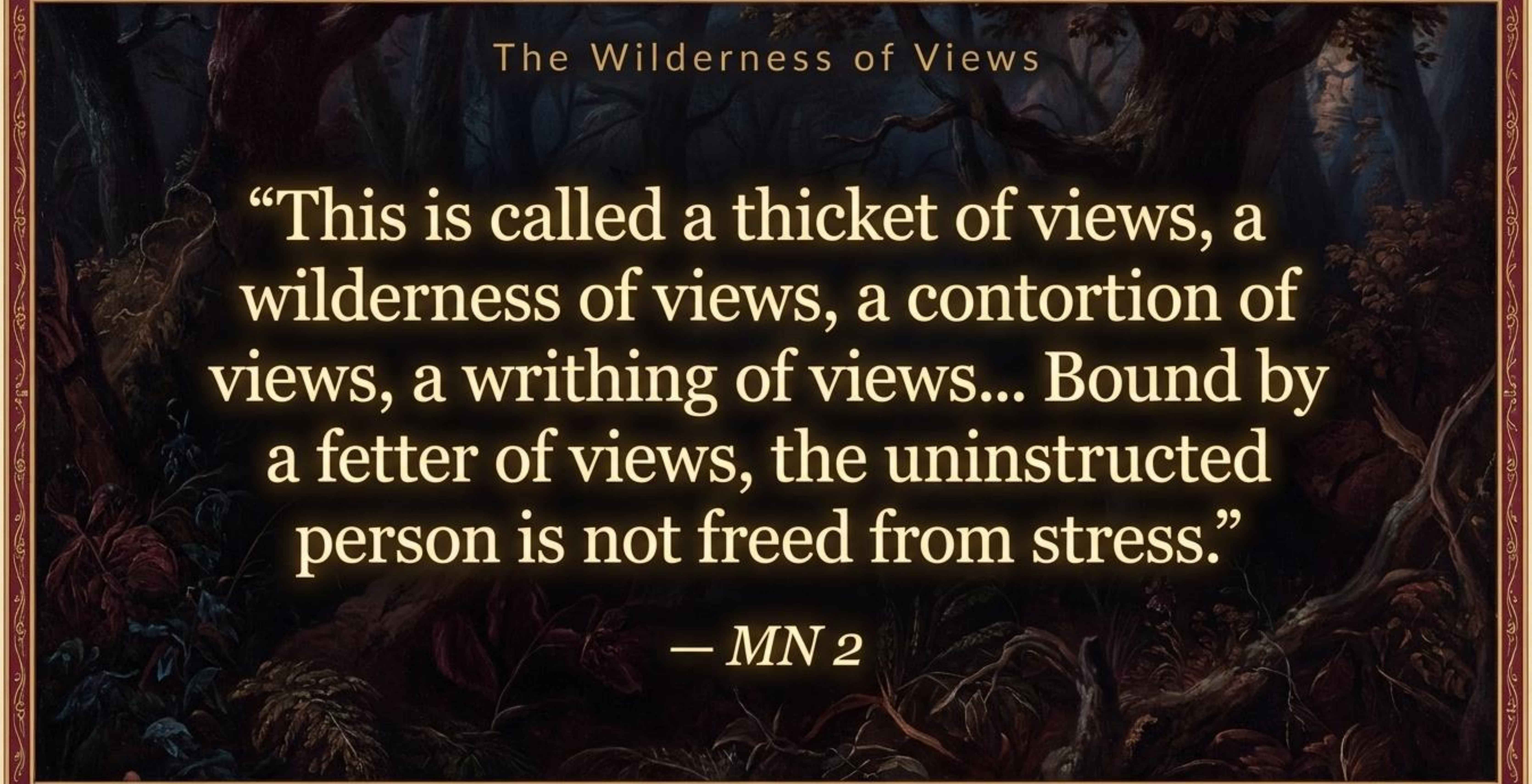
Drags identity into internal controversy.

Creates self-limitation (bound by time/space).

Incites external conflict (imposing “I am” on others).

Creates a ‘being’ that constantly needs to feed and defend itself.

The Victim



The Wilderness of Views

> “This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views… Bound by a fetter of views, the uninstructed person is not freed from stress.”
>
> — *MN 2*

Strategic Objectification

The Buddha occasionally used ‘I am’ concepts strictly as a strategic tool to free those deeply mired in objectification.

The Audience

The 30 monks from Pāvā—wilderness dwellers still bound by fetters.

The Shock

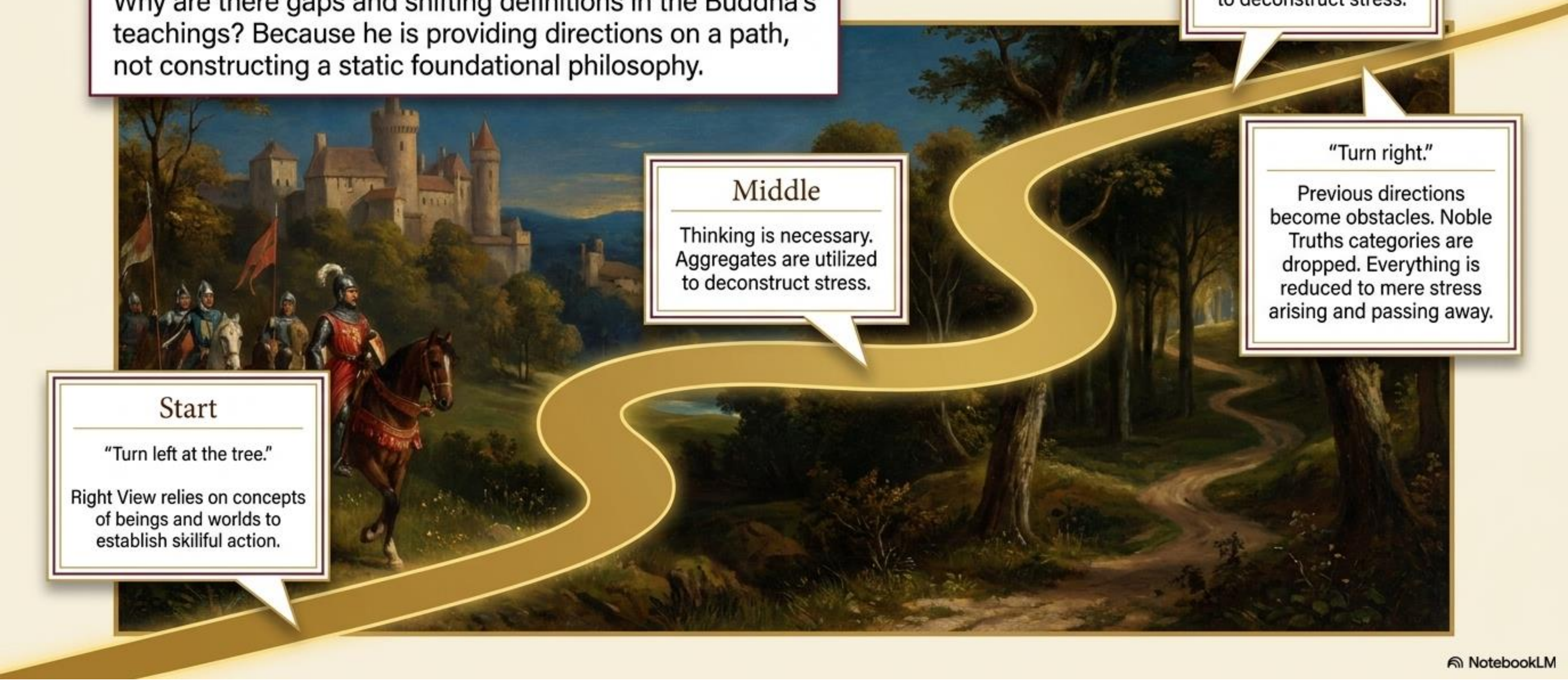
The Buddha adopts their framework of endless existence: “Which is greater, the blood you have shed from having your heads cut off… or the water in the four great oceans?”

The Result

The sheer weight of the analogy induces total dispassion for the cycle, leading immediately to their release.

The “Left Turn” Rule

Why are there gaps and shifting definitions in the Buddha’s teachings? Because he is providing directions on a path, not constructing a static foundational philosophy.



Start

“Turn left at the tree.”

Right View relies on concepts of beings and worlds to establish skillful action.

Middle

Thinking is necessary. Aggregates are utilized to deconstruct stress.

Advanced

Thinking is necessary. Aggregates are utilized to deconstruct stress.

“Turn right.”

Previous directions become obstacles. Noble Truths categories are dropped. Everything is reduced to mere stress arising and passing away.

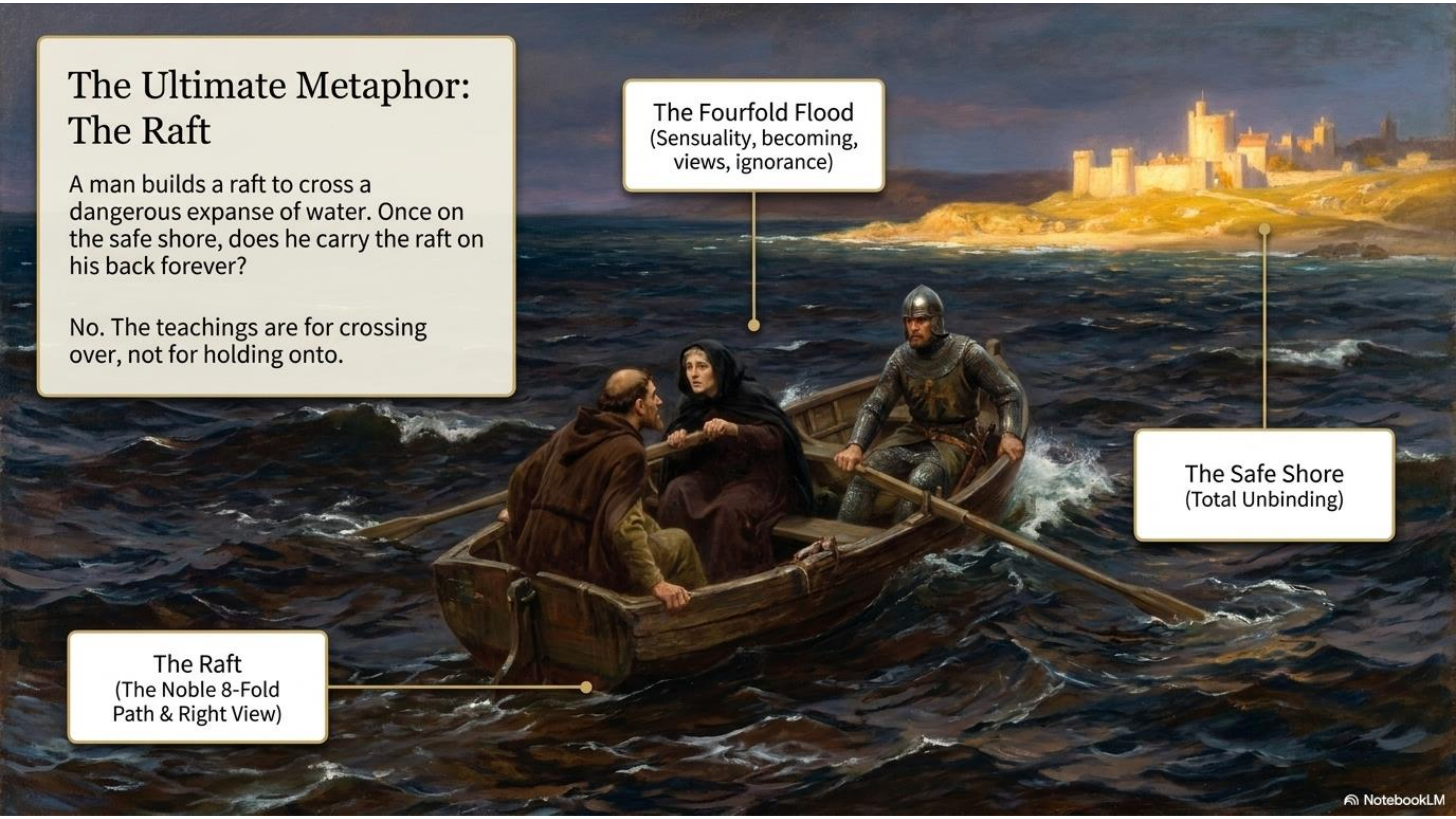
Two Maps: Socrates vs. The Buddha

	Socrates (Foundational Philosophy)	The Buddha (Pragmatic Therapy)
The Goal of Knowledge	An intellectual grasp of reality as a whole; defining ultimate essences (“bee-ness”).	Total release from stress; purely utilitarian.
The Method	Dialectic and logic; arriving at clear, immovable definitions.	Developing the 8-fold path; avoiding language/logic, which are too “slippery” to hold absolute truth.
The Status of “Truth”	Genuine knowledge “stays put” forever.	Truths are “instrumental”—correct opinions used to reach a goal, then discarded.

The Ultimate Metaphor: The Raft

A man builds a raft to cross a dangerous expanse of water. Once on the safe shore, does he carry the raft on his back forever?

No. The teachings are for crossing over, not for holding onto.



The Fourfold Flood
(Sensuality, becoming, views, ignorance)

The Safe Shore
(Total Unbinding)

The Raft
(The Noble 8-Fold Path & Right View)

The Chivalric Quest
An Eastern Philosophy in Western Frames

The Guide to Rājagaha

The Buddha is not an architect of the cosmos; he is a guide to a destination.

- His truths are instrumental (tools for a job) but categorical (they work universally for everyone who applies them).
- Consistency in the Dhamma lies in the coherent progression of its stages, not in static definitions.

> “What can I do about that? The Tathāgata is just the one who shows the way.”
> — MN 107

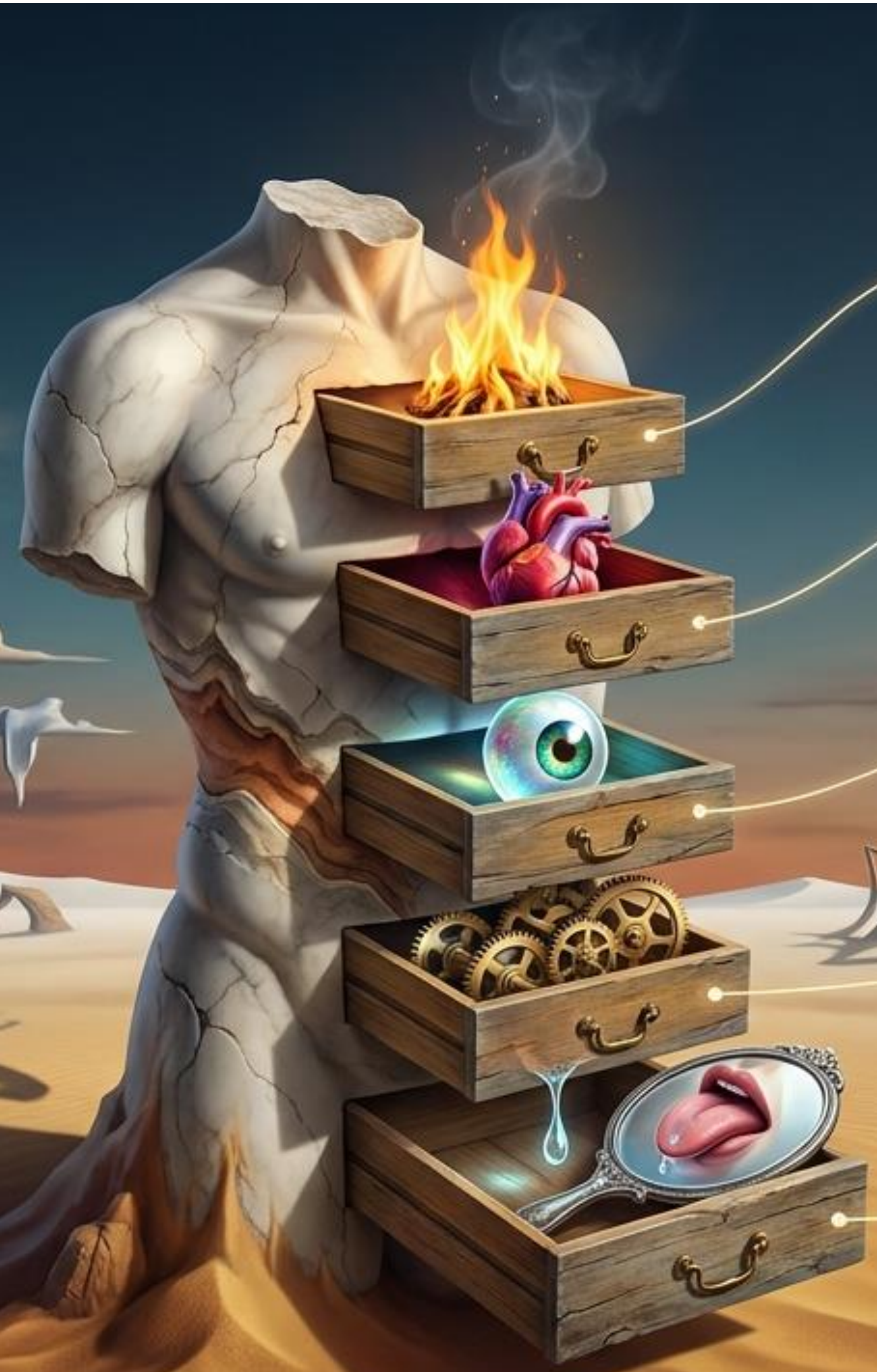
Eemunt Blair Loighten

The Surrealist Waking Dream

A Cartography of Consciousness, Kamma, and Unbinding

The Architecture of a Waking Nightmare

The First Noble Truth defines the ultimate nature of stress. In short, the five clinging-aggregates are stressful. The illusion of a unified self is merely a collection of these five impersonal processes, constantly afflicted and fluctuating.



Form
(Afflicted by heat & cold)

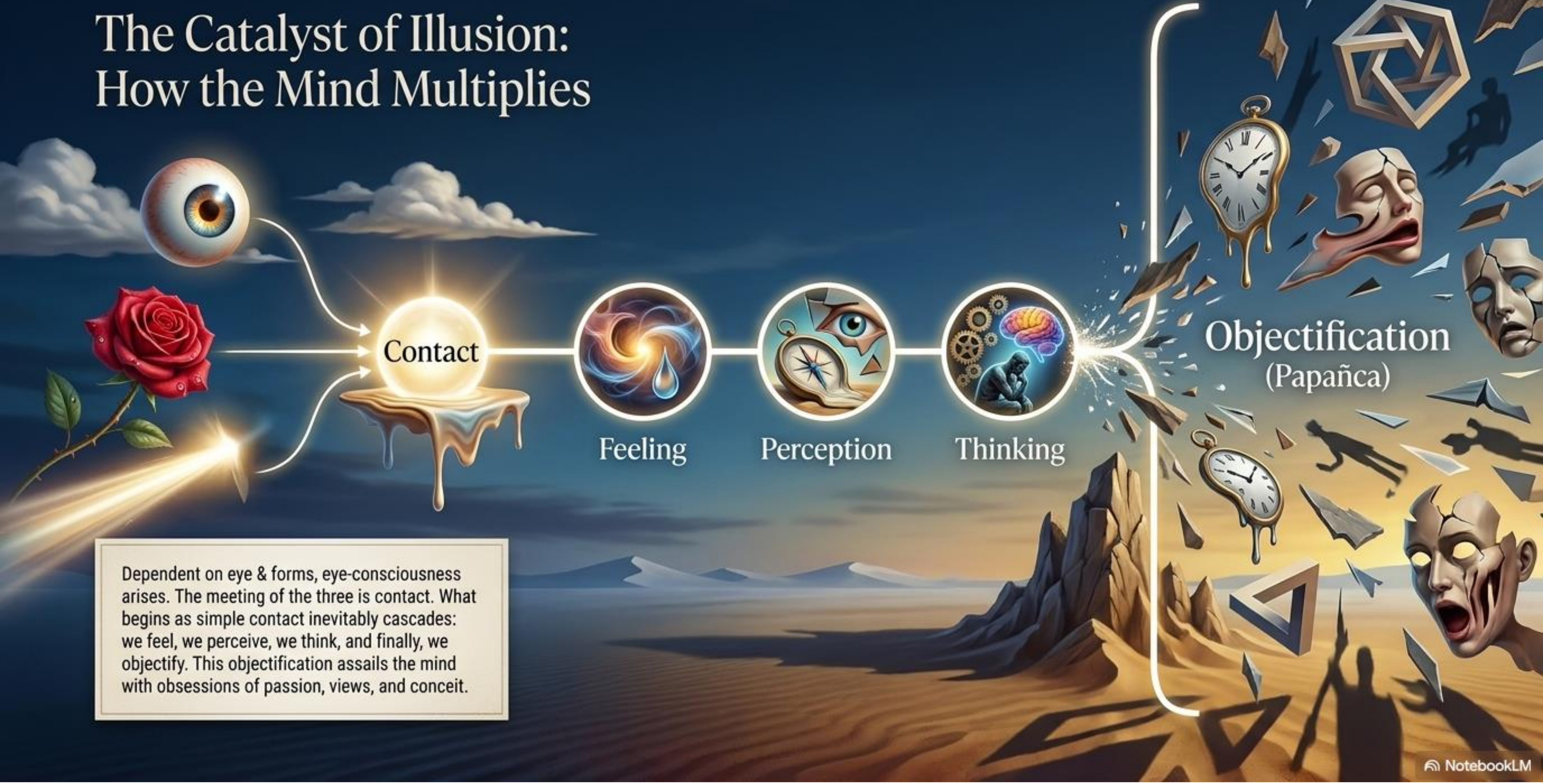
Feeling
(Pleasure, pain, neither)

Perception
(Recognizing labels & colors)

Fabrications
(Intending & shaping)

Consciousness
(Cognizing the sensory)

The Catalyst of Illusion: How the Mind Multiplies



Contact

Feeling

Perception

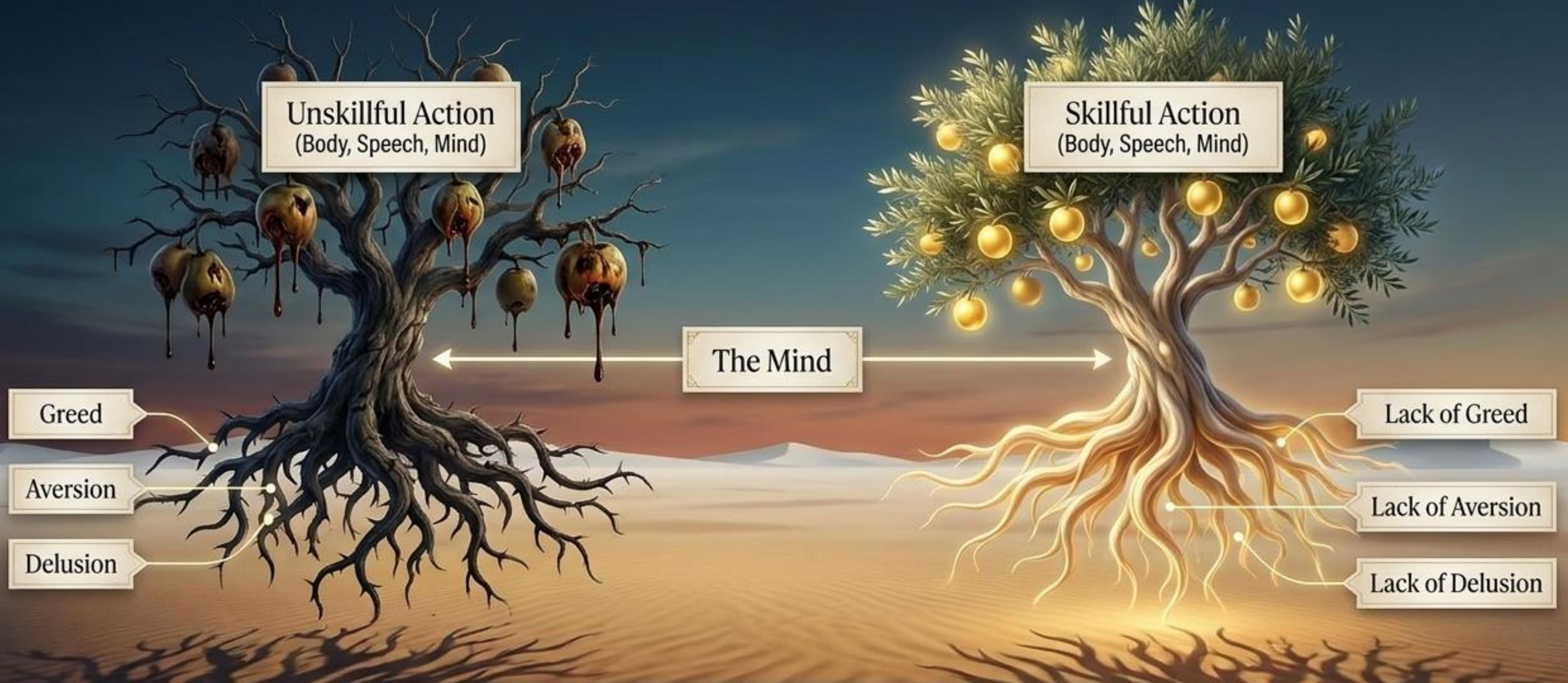
Thinking

Objectification

(Papañca)

Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. What begins as simple contact inevitably cascades: we feel, we perceive, we think, and finally, we objectify. This objectification assails the mind with obsessions of passion, views, and conceit.

The Severed Root System of Action



Unskillful Action
(Body, Speech, Mind)

Skillful Action
(Body, Speech, Mind)

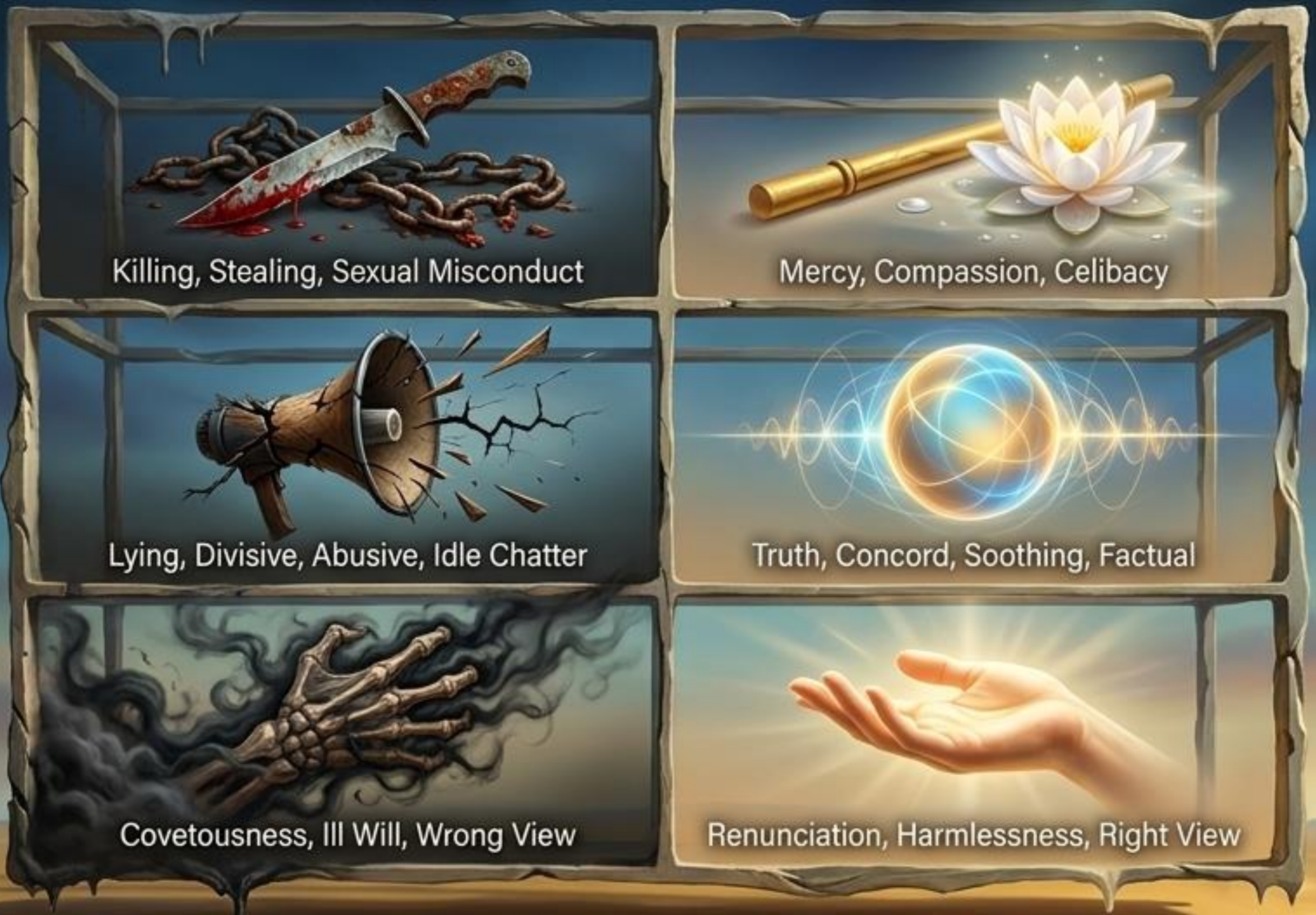
The Mind

Greed
Aversion
Delusion

Lack of Greed
Lack of Aversion
Lack of Delusion

Kamma (action) is not random; it is mind-caused. Any mind with passion, aversion, or delusion produces unsklllful habits. True purification requires uprooting the hidden psychological causes, not merely altering external rituals.

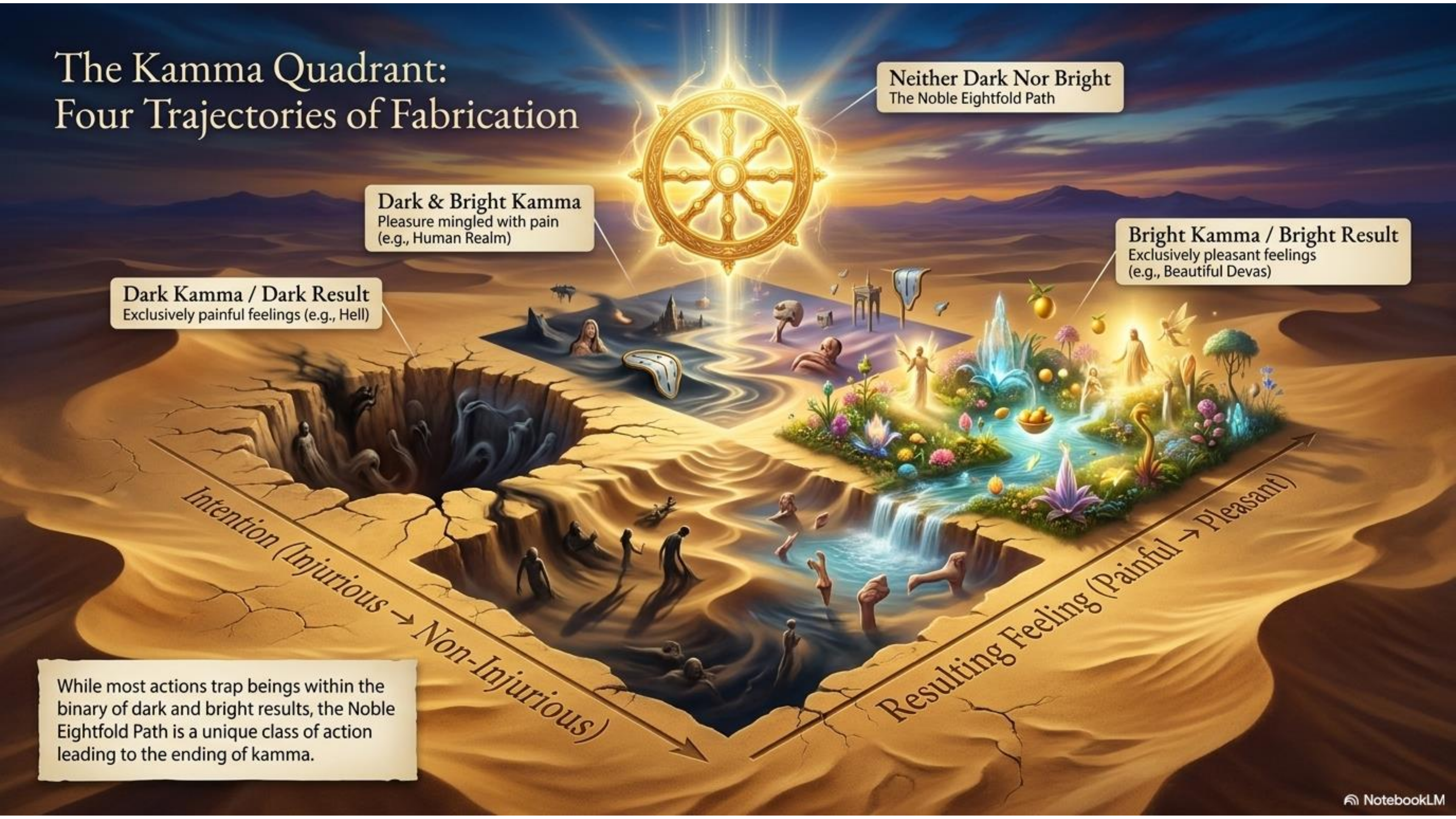
The Anatomy of Purity and Impurity



	Unskillful (Impure)	Skillful (Pure)
Bodily Action (3)	Killing, Stealing, Sexual Misconduct	Mercy, Compassion, Celibacy
Verbal Action (4)	Lying, Divisive, Abusive, Idle Chatter	Truth, Concord, Soothing, Factual
Mental Action (3)	Covetousness, Ill Will, Wrong View	Renunciation, Harmlessness, Right View

The Buddha rejects physical purification rites. True purity and impurity are forged exclusively through ten courses of action across the domains of human behavior.

The Kamma Quadrant: Four Trajectories of Fabrication



Intention (Injurious → Non-Injurious)
Resulting Feeling (Painful → Pleasant)

Neither Dark Nor Bright
The Noble Eightfold Path

Dark & Bright Kamma
Pleasure mingled with pain
(e.g., Human Realm)

Bright Kamma / Bright Result
Exclusively pleasant feelings
(e.g., Beautiful Devas)

Dark Kamma / Dark Result
Exclusively painful feelings (e.g., Hell)

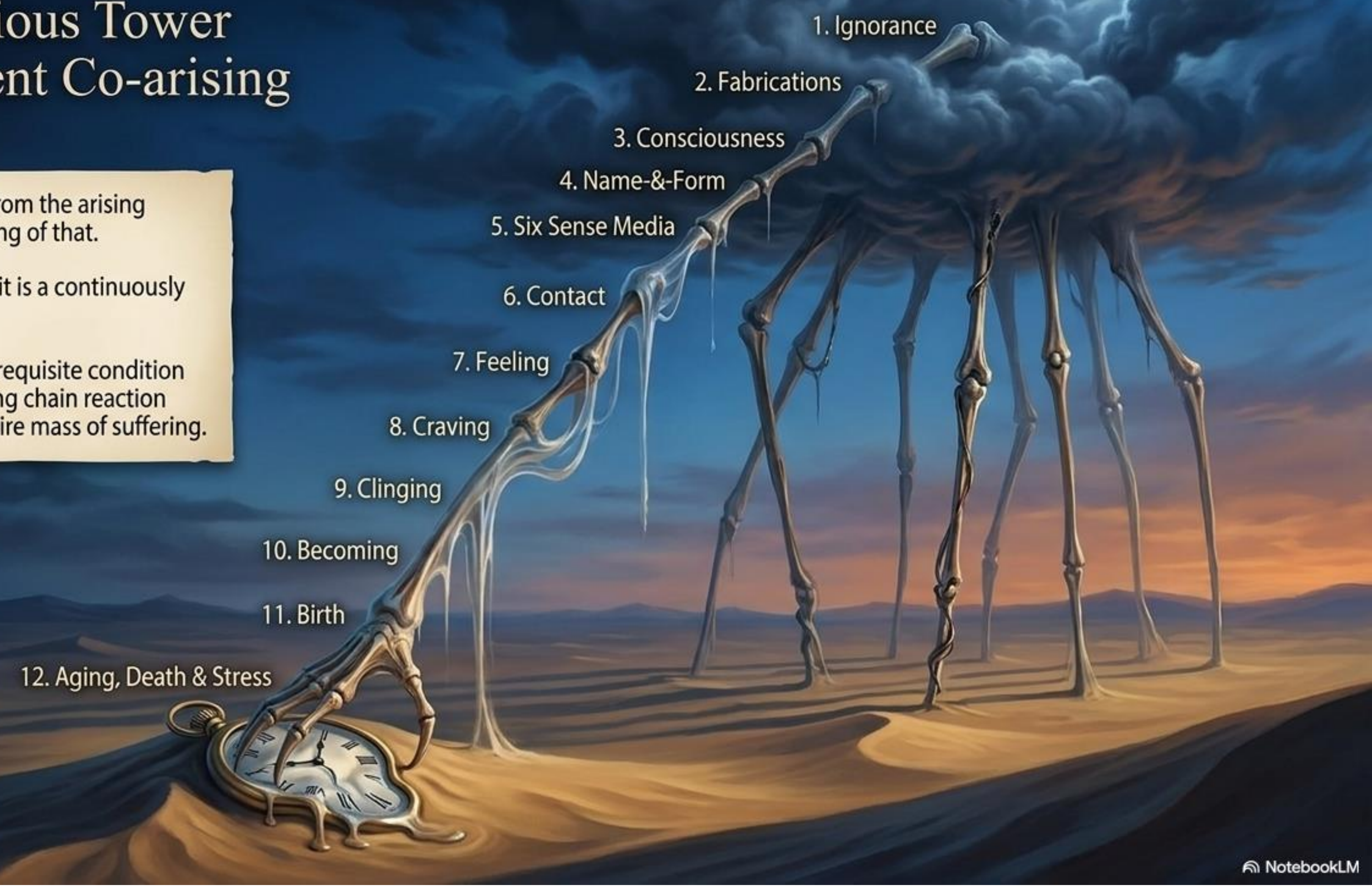
While most actions trap beings within the binary of dark and bright results, the Noble Eightfold Path is a unique class of action leading to the ending of kamma.

The Precarious Tower of Dependent Co-arising

When this is, that is. From the arising of this comes the arising of that.

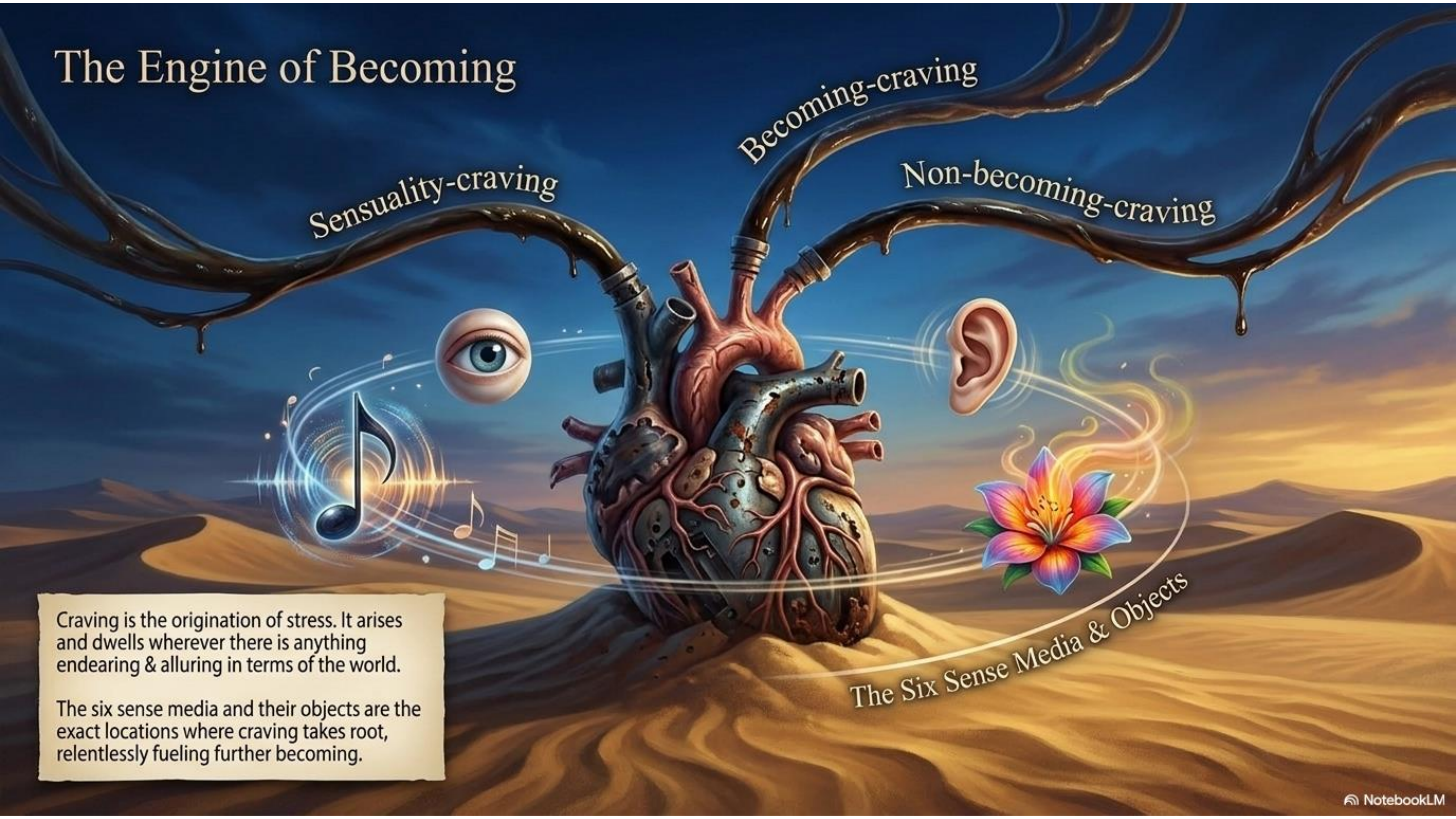
Stress is not inherent; it is a continuously fabricated structure.

Ignorance acts as the requisite condition that sets off a cascading chain reaction culminating in the entire mass of suffering.



1. Ignorance
2. Fabrications
3. Consciousness
4. Name-&-Form
5. Six Sense Media
6. Contact
7. Feeling
8. Craving
9. Clinging
10. Becoming
11. Birth
12. Aging, Death & Stress

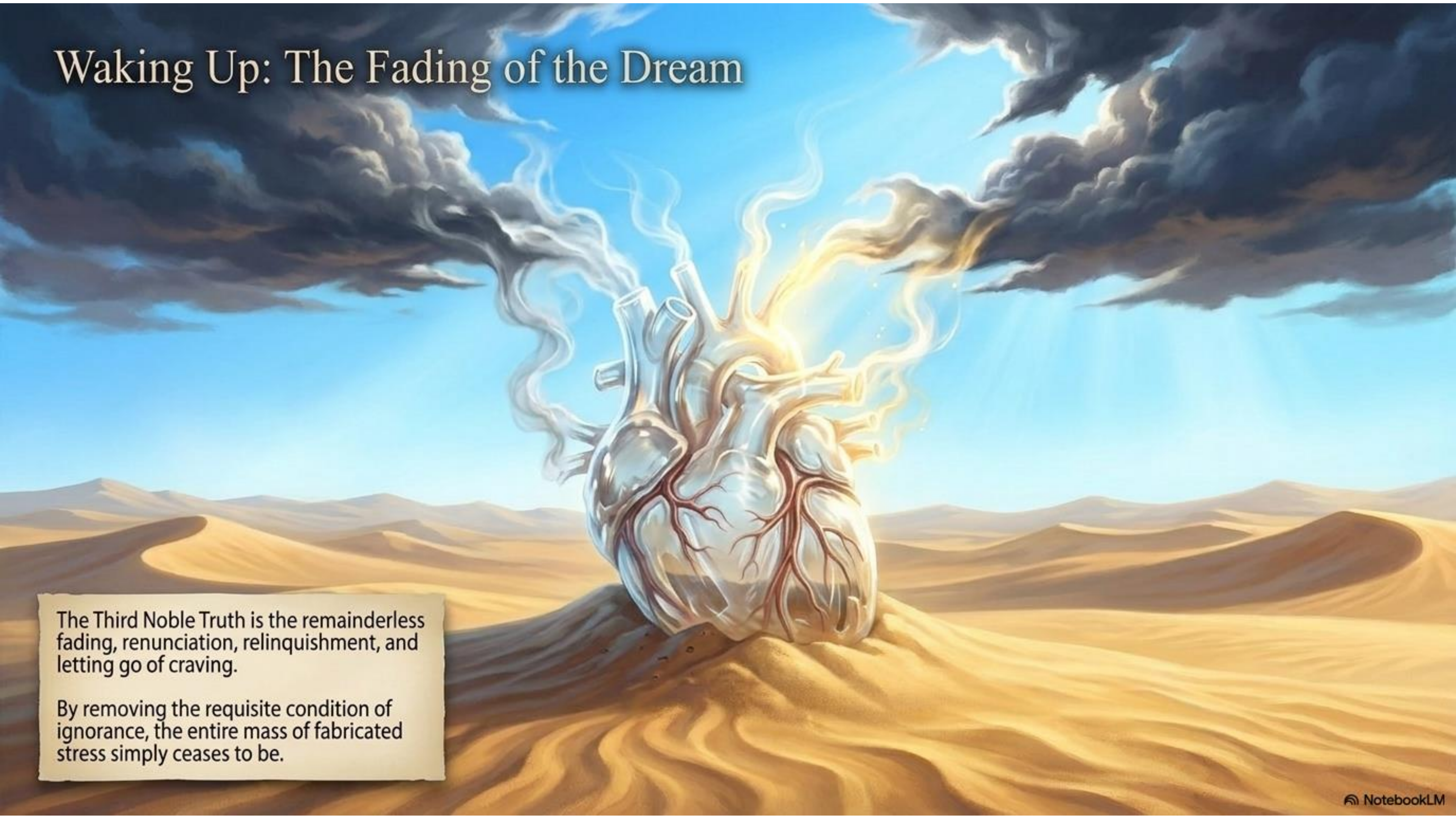
The Engine of Becoming


Sensuality-craving
Becoming-craving
Non-becoming-craving
The Six Sense Media & Objects

Craving is the origination of stress. It arises and dwells wherever there is anything endearing & alluring in terms of the world.

The six sense media and their objects are the exact locations where craving takes root, relentlessly fueling further becoming.

Waking Up: The Fading of the Dream

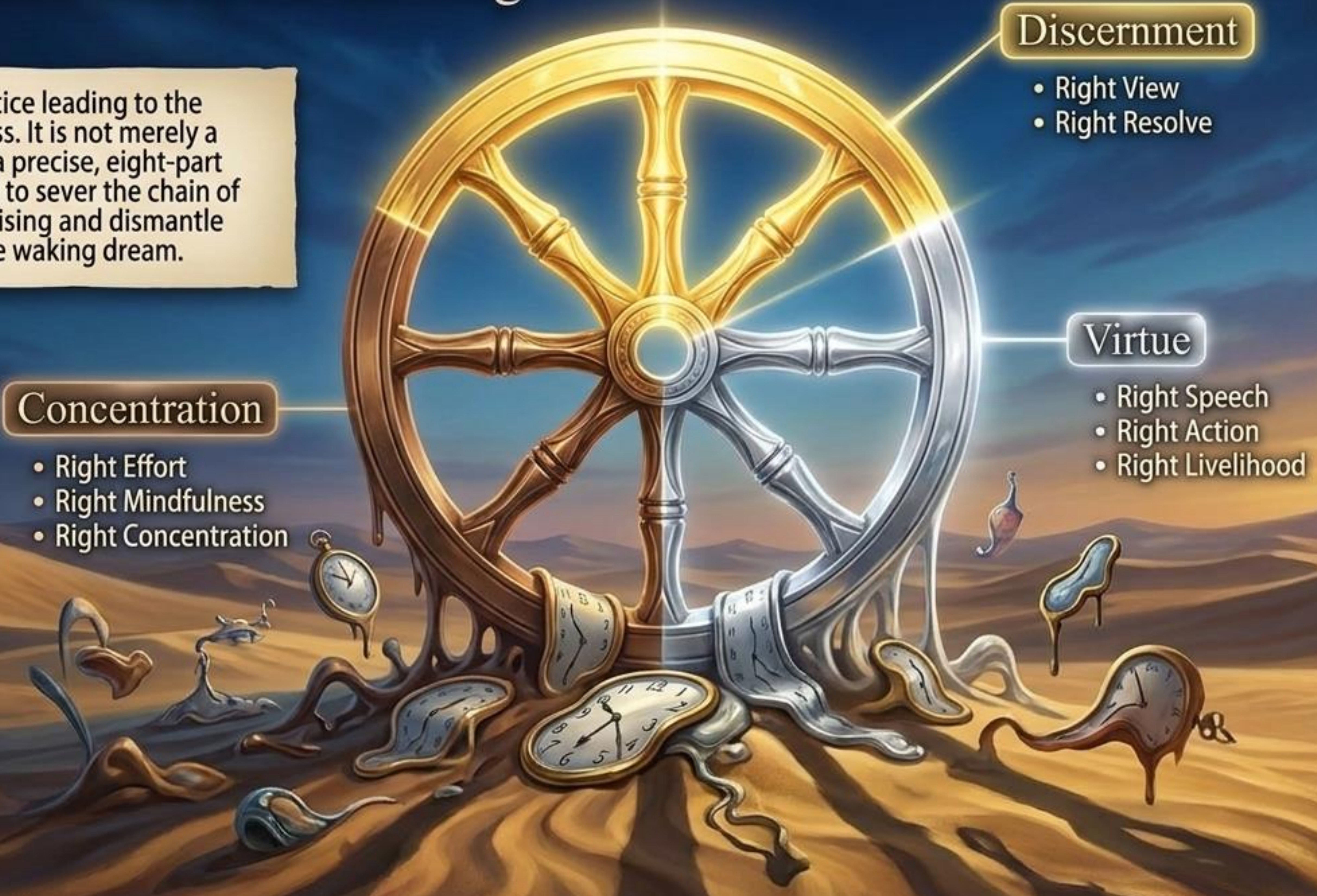


The Third Noble Truth is the remainderless fading, renunciation, relinquishment, and letting go of craving.

By removing the requisite condition of ignorance, the entire mass of fabricated stress simply ceases to be.

The Mechanism of Awakening

The path of practice leading to the cessation of stress. It is not merely a philosophy, but a precise, eight-part system designed to sever the chain of dependent co-arising and dismantle the illusion of the waking dream.



Discernment

- Right View
- Right Resolve

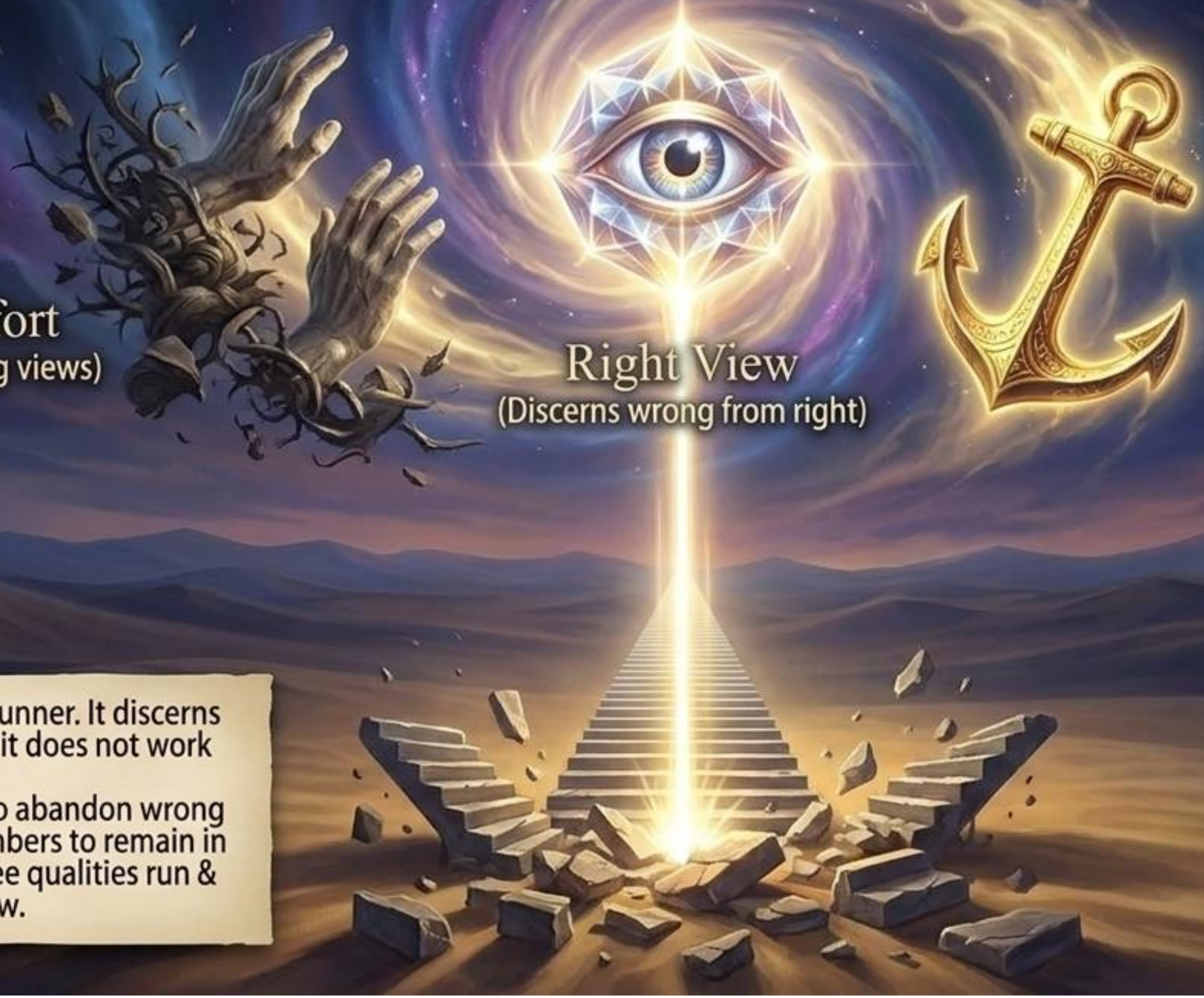
Virtue

- Right Speech
- Right Action
- Right Livelihood

Concentration

- Right Effort
- Right Mindfulness
- Right Concentration

The Forerunner of the Path



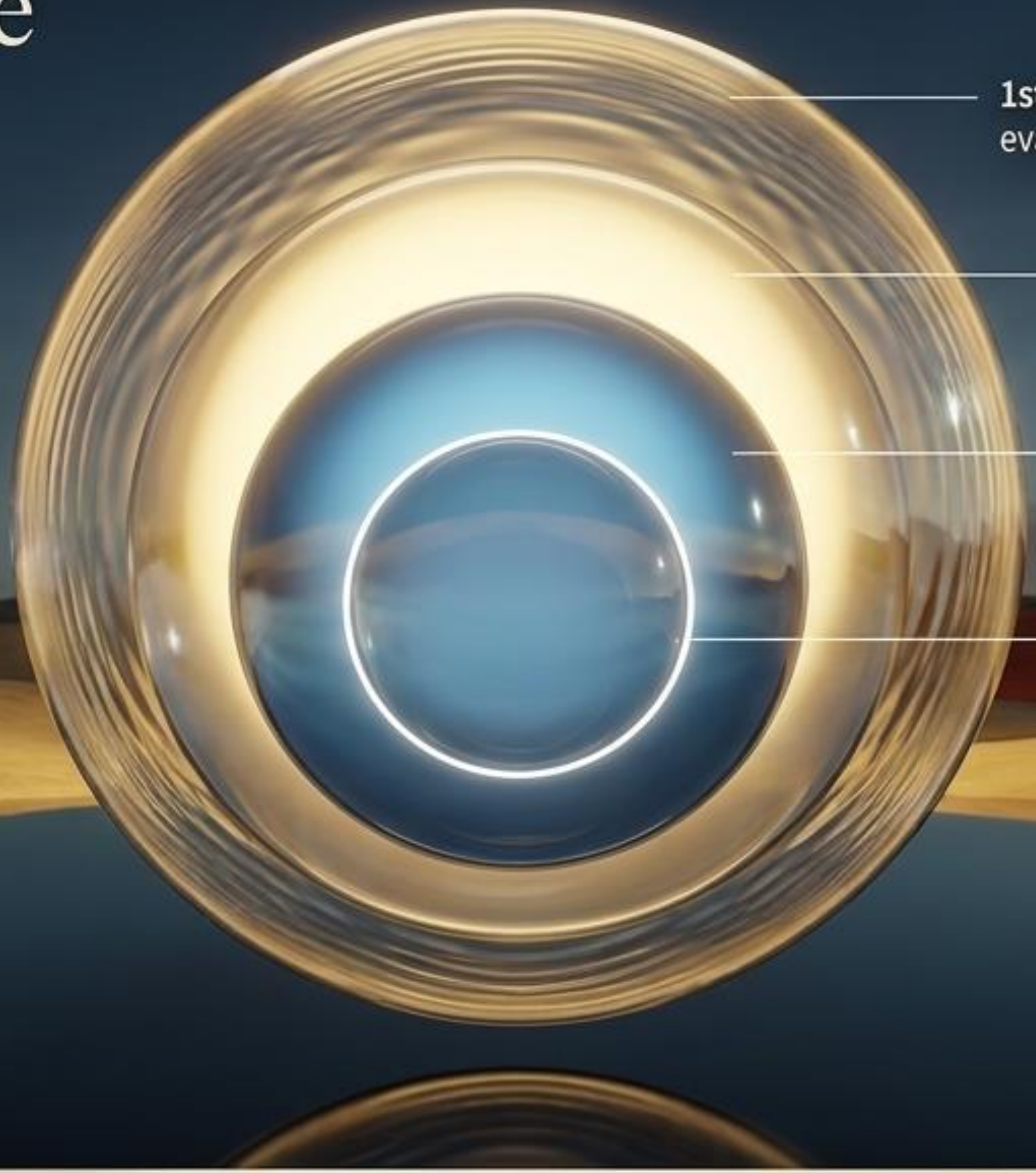
Right Effort
(Abandons wrong views)

Right View
(Discerns wrong from right)

Right Mindfulness
(Remains in right views)

Right View is the forerunner. It discerns wrong from right. But it does not work alone.
One makes an effort to abandon wrong views, and one remembers to remain in right views. These three qualities run & circle around right view.

The Architecture of Stillness



1st Jhāna: Directed thought & evaluation, glowing with rapture.

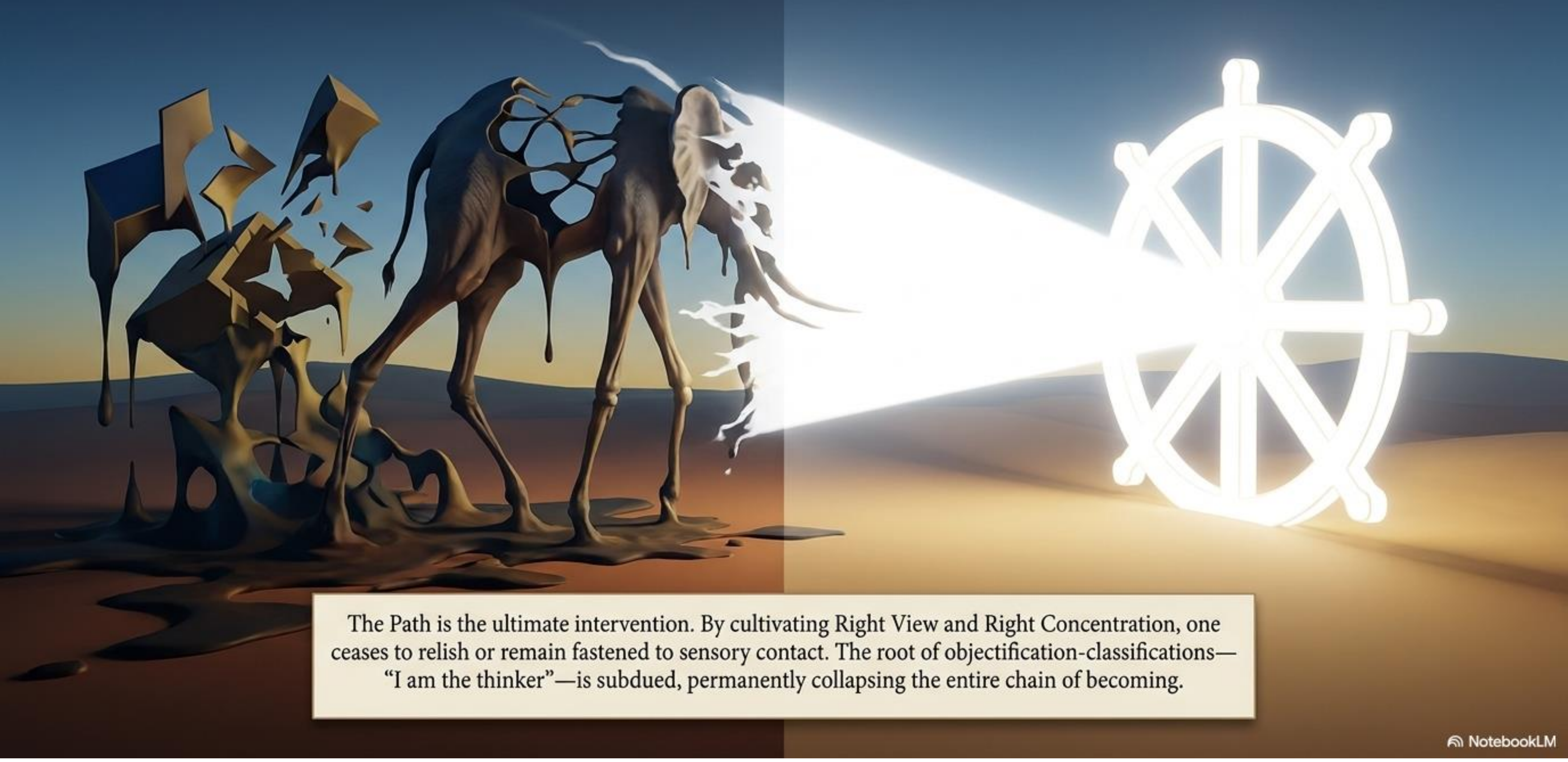
2nd Jhāna: Ripples gone; internal assurance, unification, pure light.

3rd Jhāna: Fading of rapture, equanimous pleasure.

4th Jhāna: Purity of equanimity, neither pleasure nor pain.

Noble Right Concentration is a progressive shedding of mental fabrications. As the mind settles down, it abandons directed thought, then rapture, then physical pleasure, arriving finally at total equanimity and mindfulness.

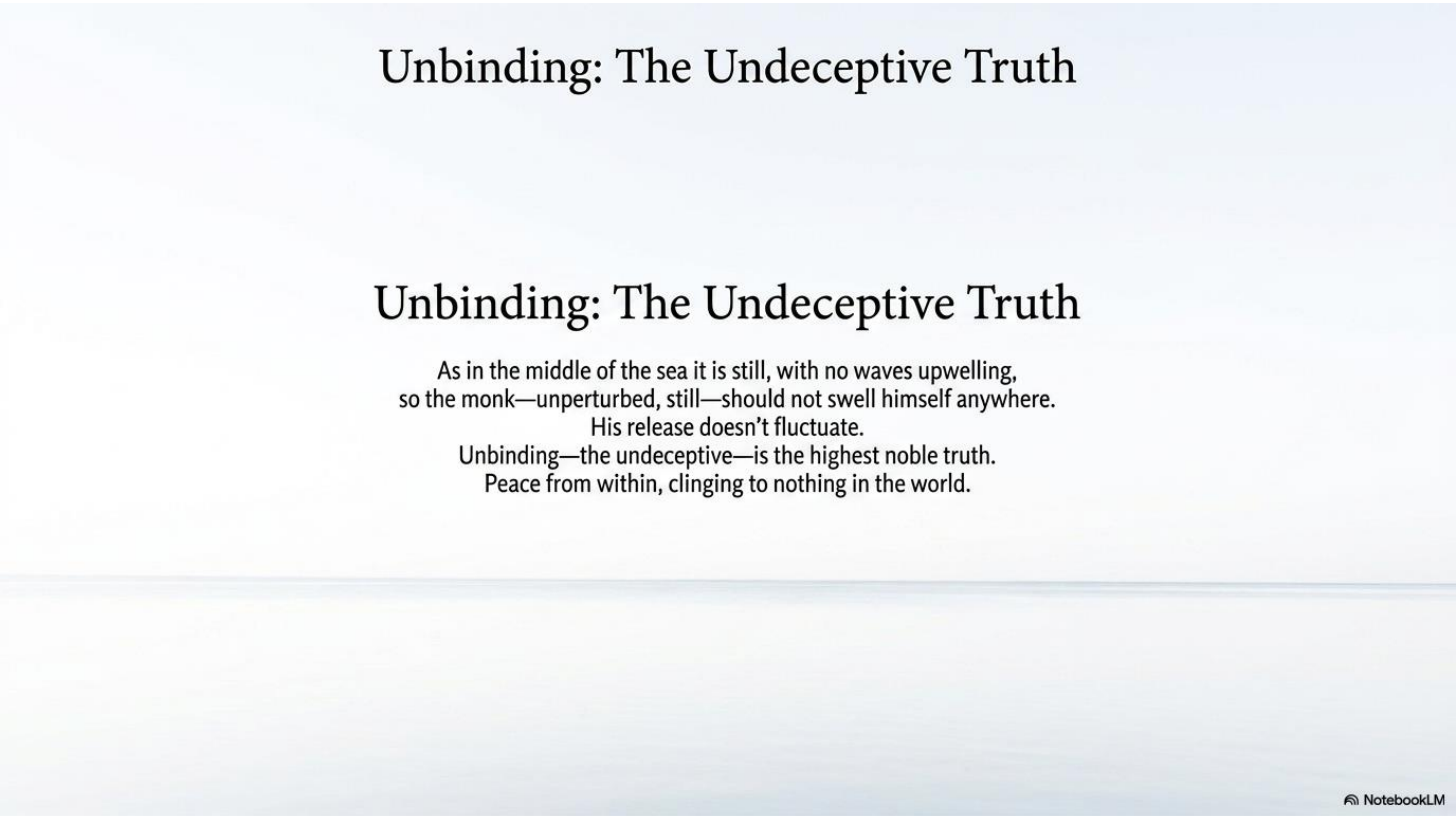
Severing the Chain: The End of Objectification



The Path is the ultimate intervention. By cultivating Right View and Right Concentration, one ceases to relish or remain fastened to sensory contact. The root of objectification-classifications—“I am the thinker”—is subdued, permanently collapsing the entire chain of becoming.

NotebookLM

Unbinding: The Undeceptive Truth



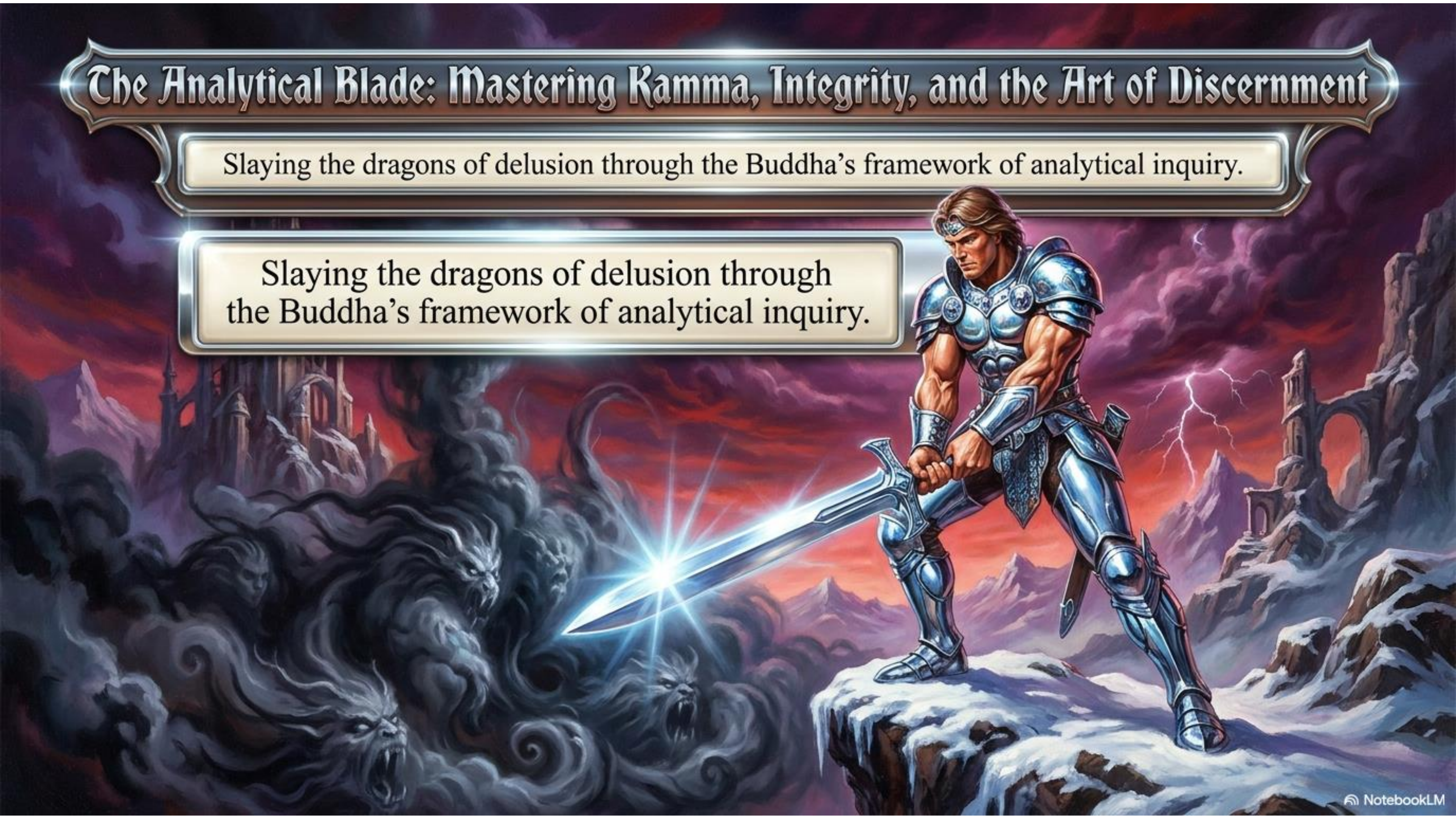
Unbinding: The Undeceptive Truth

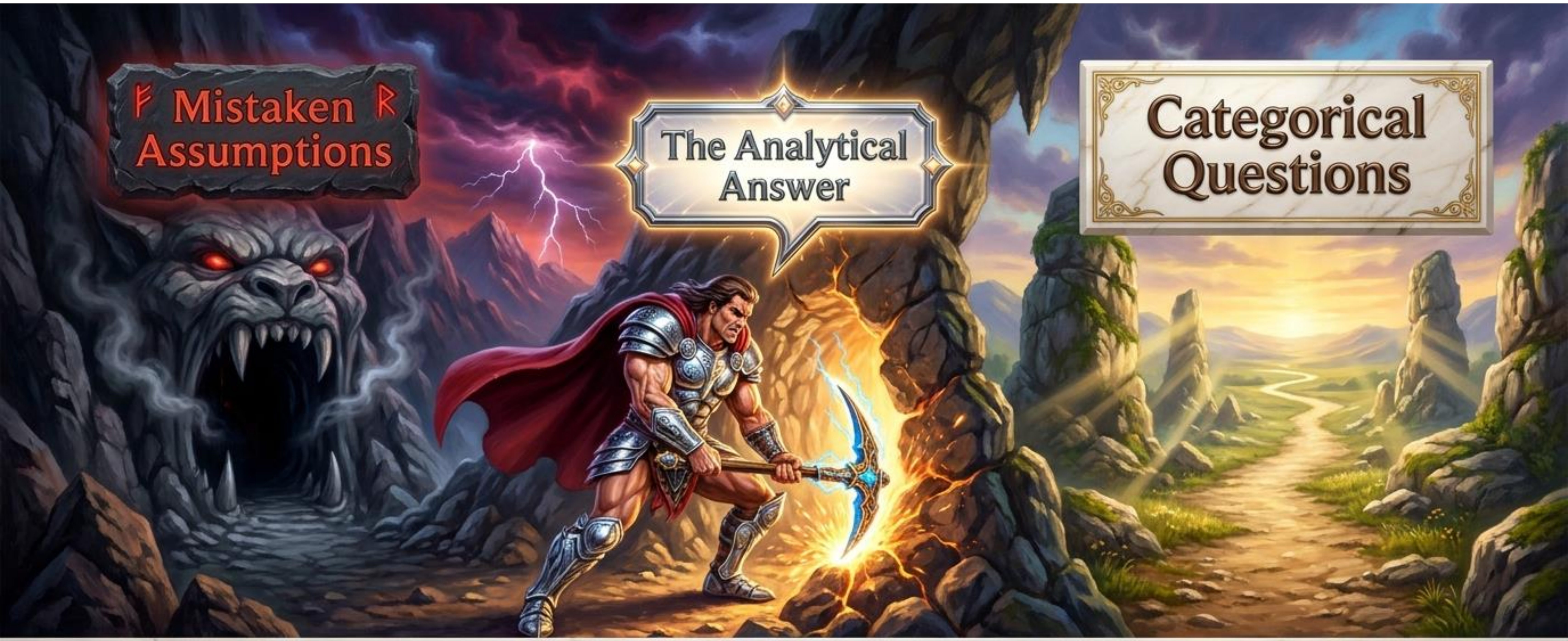
As in the middle of the sea it is still, with no waves upwelling,
so the monk—unperturbed, still—should not swell himself anywhere.
His release doesn't fluctuate.
Unbinding—the undeceptive—is the highest noble truth.
Peace from within, clinging to nothing in the world.

The Analytical Blade: Mastering Kamma, Integrity, and the Art of Discernment

Slaying the dragons of delusion through the Buddha’s framework of analytical inquiry.

Slaying the dragons of delusion through the Buddha’s framework of analytical inquiry.




Mistaken Assumptions
The Analytical Answer
Categorical Questions

The Trap

Some questions address a valid issue but rely on mistaken assumptions, inappropriate terms, or too few variables.

The Slaying Stroke

The speaker must recognize the false assumptions and aggressively reframe the issue before giving a categorical answer. This requires seeing the question behind the statement.

The Bestiary of Illusions: Seven Traps of Unskillful Action

	The Illusion (Trap)	**The Reality** (Analytical Answer)
1	Kamma is barren; wishing doesn't yield fruit.	The method employed is what matters, not the wish.
2	Teaching others is impossible; each has their own Kamma.	Teaching helps; critique only applies to unaccomplished teachers or inattentive students.
3	Generosity during famine ruins families.	Generosity builds long-term wealth; ruin comes from 8 specific other factors.
4	Lifestyles (householder, ascetic) are categorically good or bad.	Must be judged on multiple variables yielding beneficial or unbeneficial results.
5	Caste determines destiny after death.	Destiny is determined by 5 factors of exertion, regardless of caste.
6	Temperament determines the stage of awakening.	Individuals must be judged by their actual attainment level, not innate temperament.
7	All actions lead directly to stress.	Actions lead to 3 types of feeling; "all feelings are stressful" is strictly an advanced-stage teaching.

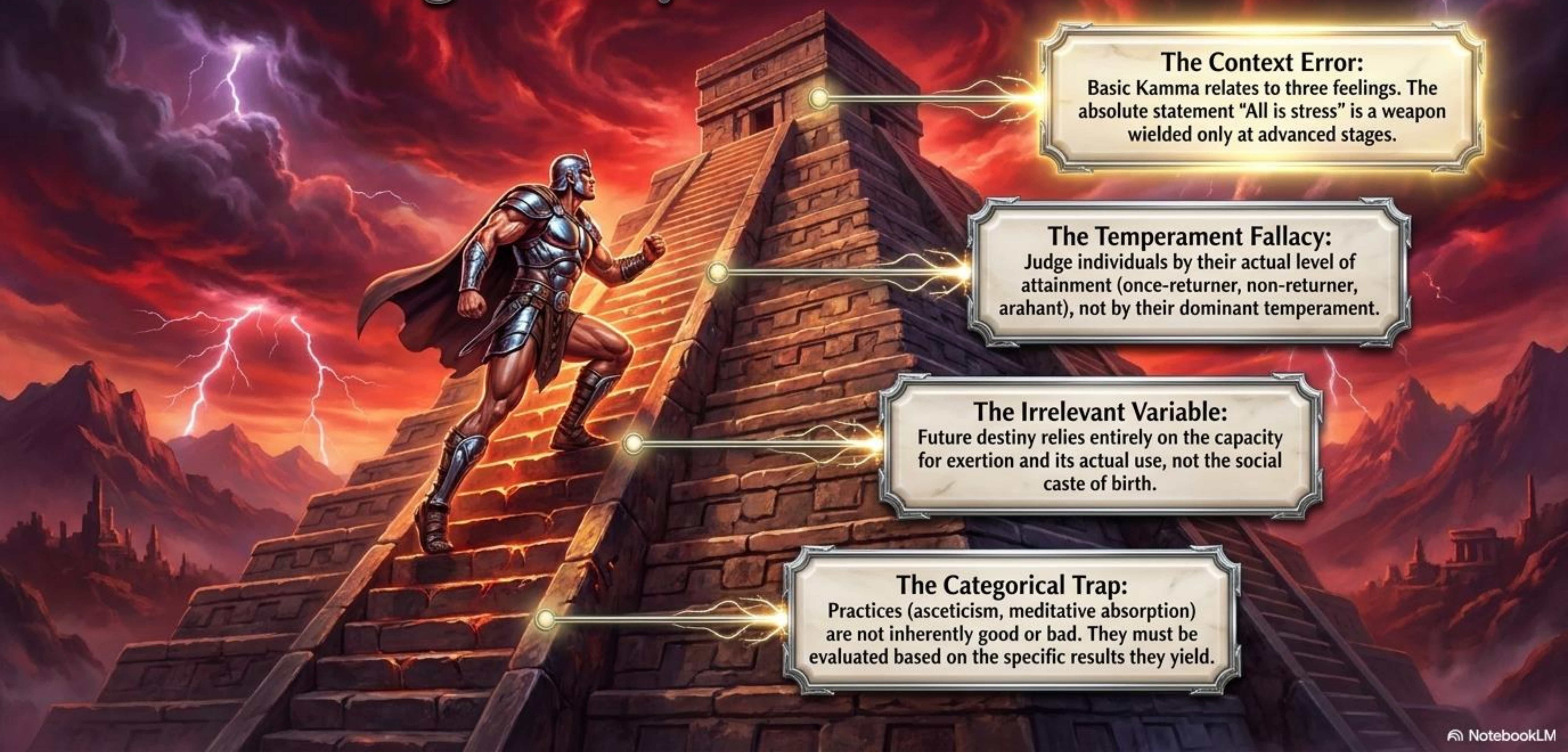
Shattering the Chains of Fatalism and Materialism

Illusion 1 (The Barren Effort):
The holy life bears fruit through rigorous methodology, regardless of the presence or absence of a desire for results.

Illusion 2 (The Isolation Trap):
One person can help another. A teacher is only to be criticized if they have not reached the Dhamma, or if the student refuses to listen.

Illusion 3 (The Materialist Trap):
Generosity ensures genuine long-term well-being. True ruin stems from eight entirely different worldly factors, not giving.

Ascending the Pyramid of True Exertion



The Context Error:
Basic Kamma relates to three feelings. The absolute statement "All is stress" is a weapon wielded only at advanced stages.

The Temperament Fallacy:
Judge individuals by their actual level of attainment (once-returner, non-returner, arahant), not by their dominant temperament.

The Irrelevant Variable:
Future destiny relies entirely on the capacity for exertion and its actual use, not the social caste of birth.

The Categorical Trap:
Practices (asceticism, meditative absorption) are not inherently good or bad. They must be evaluated based on the specific results they yield.

The Five Pillars of the Analytical Mind

Pillar I: The Duty of Judgment.

Passing fair, objective judgment on people is not unkind; it is a vital necessity for finding admirable friends.

Pillar II: The Weapon of Truth.

Skillful speech is not synonymous with pleasing speech. Harsh words are sometimes required out of compassion.

Pillar III: The Dynamic Present.

Kamma is distinctively new—shaped by past and present, developed actively as a skill.

Pillar IV: The Complex Web.

Kamma involves multiple variables; effects can be delayed or countered by other actions across lifetimes.

Pillar V: The Timing of the Strike.

Teachings are rhetorical weapons. They must be timed to the practitioner's specific stage of development.

The Judicious Eye and the Weapon of Harsh Truth

Judicious, Not Judgmental

Because admirable friendship is a prerequisite, judging character is mandatory. One must devote time and full observation to decide whose example to This is a tool of self-preservation, not a final condemnation of another's worth.

Skillful vs. Pleasing

Contrary to the popular picture of a perpetually sweet Buddha, pleasing words are not always skillful.

Harsh speech can be used out of strict compassion to protect the community from harm, such as preventing a schism.

The Dynamic Forge of Kamma

The Strike
(Present Action)

The present is not mere fate. It is shaped by past actions AND the immediate hammer strike of present choices. Kamma is a being actively forged.

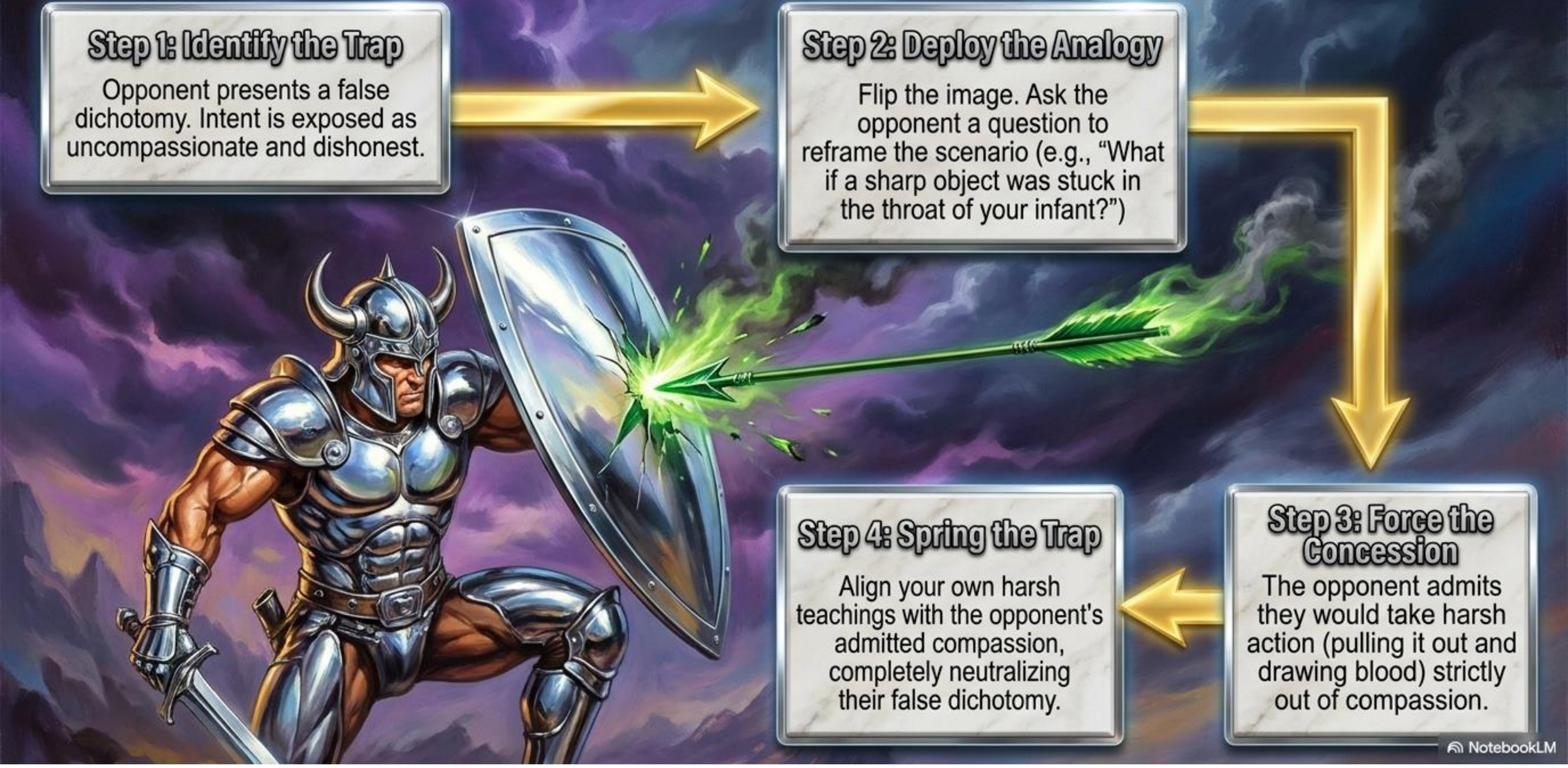
The Alloy
(Complex Variables)

Skillful actions can have delayed results, held back by past unskillful deeds. Simplistic views of karma are totally inaccurate.

The Quench
(Staged Teachings)

Saying “All feelings are stressful” is the final quench. Applied too early, it induces despair. It is a tool reserved exclusively for abandoning clinging to fabricated things.

Intercepting the Trick Question: The Art of Cross-Questioning



Step 1: Identify the Trap

Opponent presents a false dichotomy. Intent is exposed as uncompassionate and dishonest.

Step 2: Deploy the Analogy

Flip the image. Ask the opponent a question to reframe the scenario (e.g., “What if a sharp object was stuck in the throat of your infant?”)

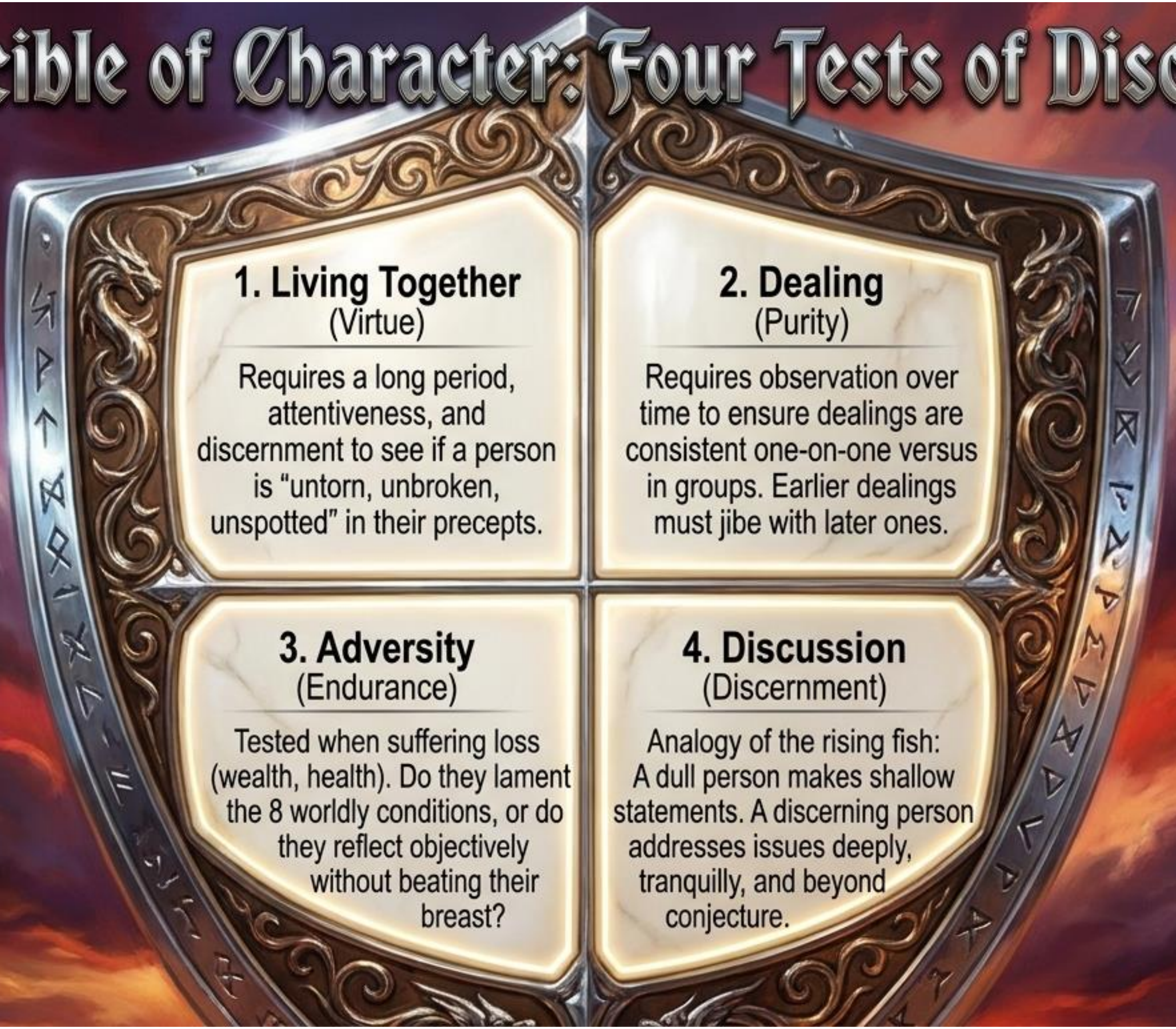
Step 3: Force the Concession

The opponent admits they would take harsh action (pulling it out and drawing blood) strictly out of compassion.

Step 4: Spring the Trap

Align your own harsh teachings with the opponent's admitted compassion, completely neutralizing their false dichotomy.

The Crucible of Character: Four Tests of Discernment



1. Living Together
(Virtue)

Requires a long period, attentiveness, and discernment to see if a person is “untorn, unbroken, unspotted” in their precepts.

2. Dealing
(Purity)

Requires observation over time to ensure dealings are consistent one-on-one versus in groups. Earlier dealings must jibe with later ones.

3. Adversity
(Endurance)

Tested when suffering loss (wealth, health). Do they lament the 8 worldly conditions, or do they reflect objectively without beating their breast?

4. Discussion
(Discernment)

Analogy of the rising fish: A dull person makes shallow statements. A discerning person addresses issues deeply, tranquilly, and beyond conjecture.

The Archetype of No Integrity

The Mind: Lacking conviction, shame, and compunction. Unlearned, lazy, of muddled mindfulness.

The Will: Ungrateful. Actively wills for the affliction of themselves, others, or both.

The Speech: Unasked, enthusiastically reveals others' flaws in detail. Asked, hides others' good points. Hides own flaws; aggressively boasts of own good points.

The Actions: Takes life, steals, engages in illicit sex, tells lies.

The Destination: With the breakup of the body, reappears in hell or the animal womb.

The Archetype of Integrity

The Mind: Endowed with conviction, shame, compunction. Learned, persistent, with unmuddled mindfulness and good discernment.

The Will: Grateful; acknowledges help given. Wills neither for their own affliction nor the affliction of others.

The Speech: When asked, holds back others' flaws. Unasked, reveals others' good points. Unasked, reveals own bad points. Does not boast.

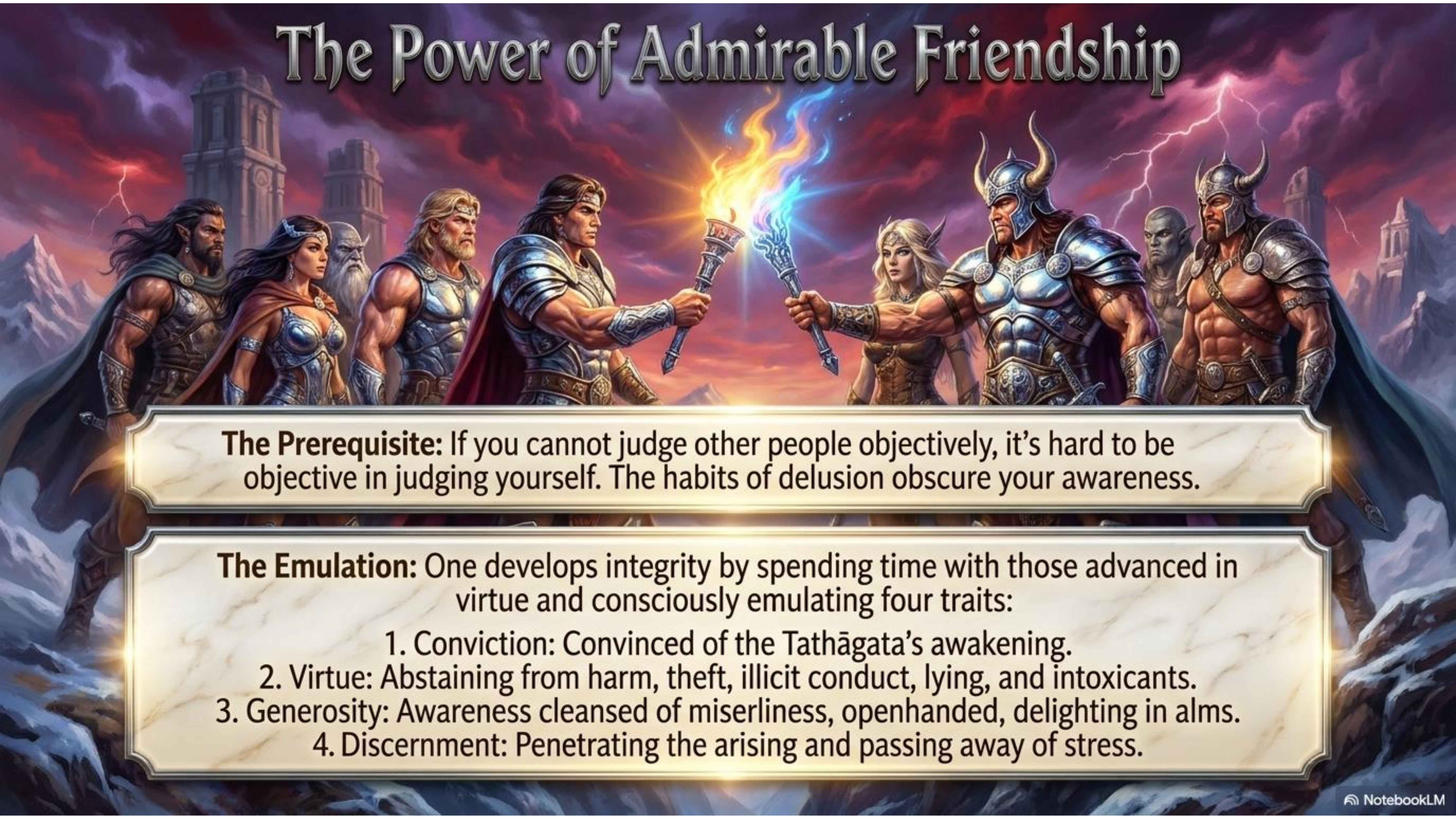
The Actions: Refrains from taking life, stealing, illicit sex, and divisive or harsh speech.

The Destination: With the breakup of the body, reappears in greatness among devas or human beings.

The Integrity Matrix: A Diagnostic Guide

Domain	No Integrity	Integrity
Friendship	Associates with the lazy and muddled.	Associates with the convicted, virtuous, and discerning.
Advice	Advises toward affliction and harm.	Advises purely for mutual benefit and non-affliction.
Views	Believes there is no fruit of actions, no next world, no valid teachers.	Believes in the fruits of actions, this world and the next, and awakened proclaimers.
Gifts	Gives inattentively, disrespectfully, throwing it away, expecting no result.	Gives attentively, with own hands, respectfully, viewing it as fruitful.

The Power of Admirable Friendship

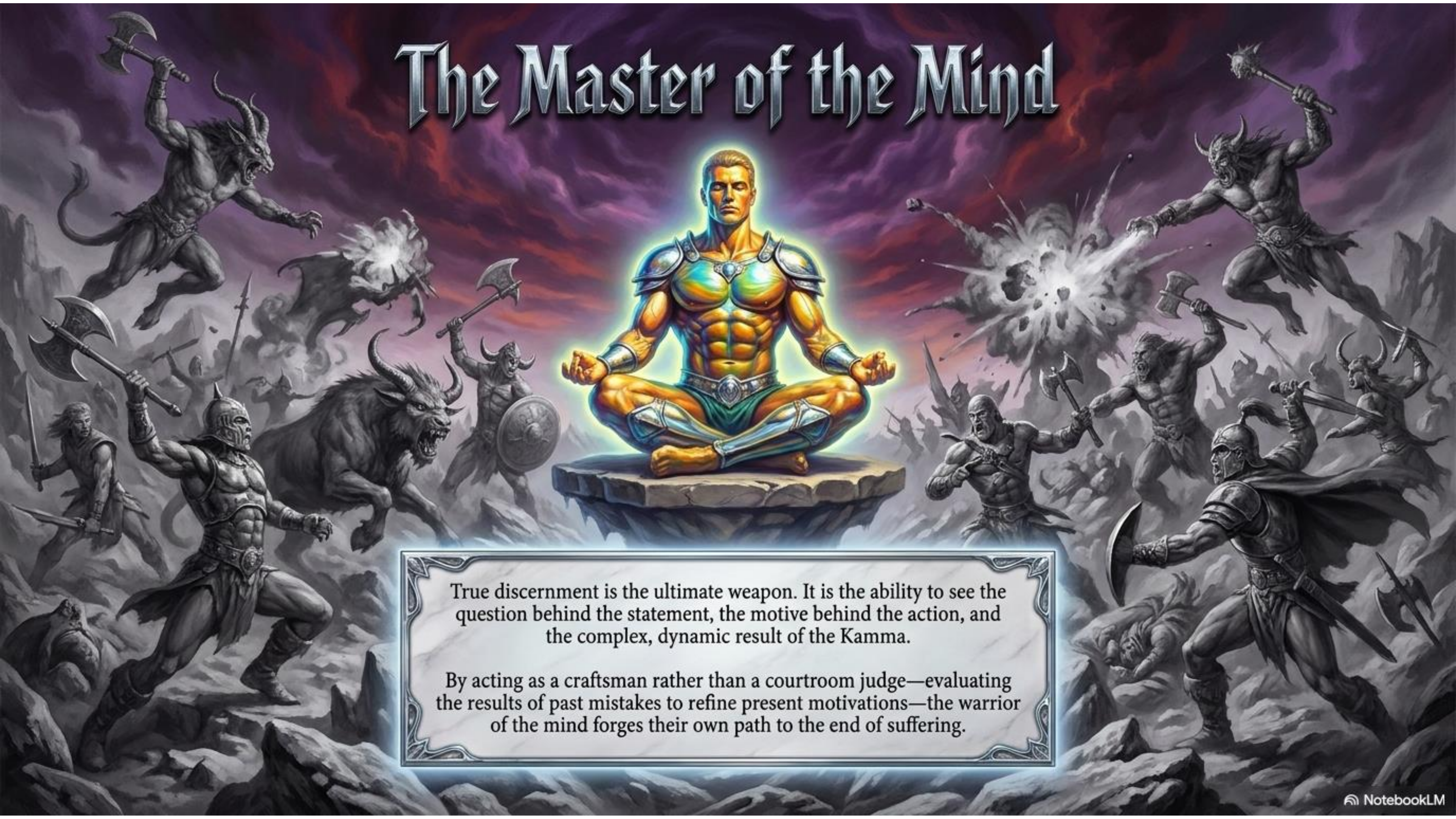


The Prerequisite: If you cannot judge other people objectively, it's hard to be objective in judging yourself. The habits of delusion obscure your awareness.

The Emulation: One develops integrity by spending time with those advanced in virtue and consciously emulating four traits:

1. Conviction: Convinced of the Tathāgata's awakening.
2. Virtue: Abstaining from harm, theft, illicit conduct, lying, and intoxicants.
3. Generosity: Awareness cleansed of miserliness, openhanded, delighting in alms.
4. Discernment: Penetrating the arising and passing away of stress.

The Master of the Mind

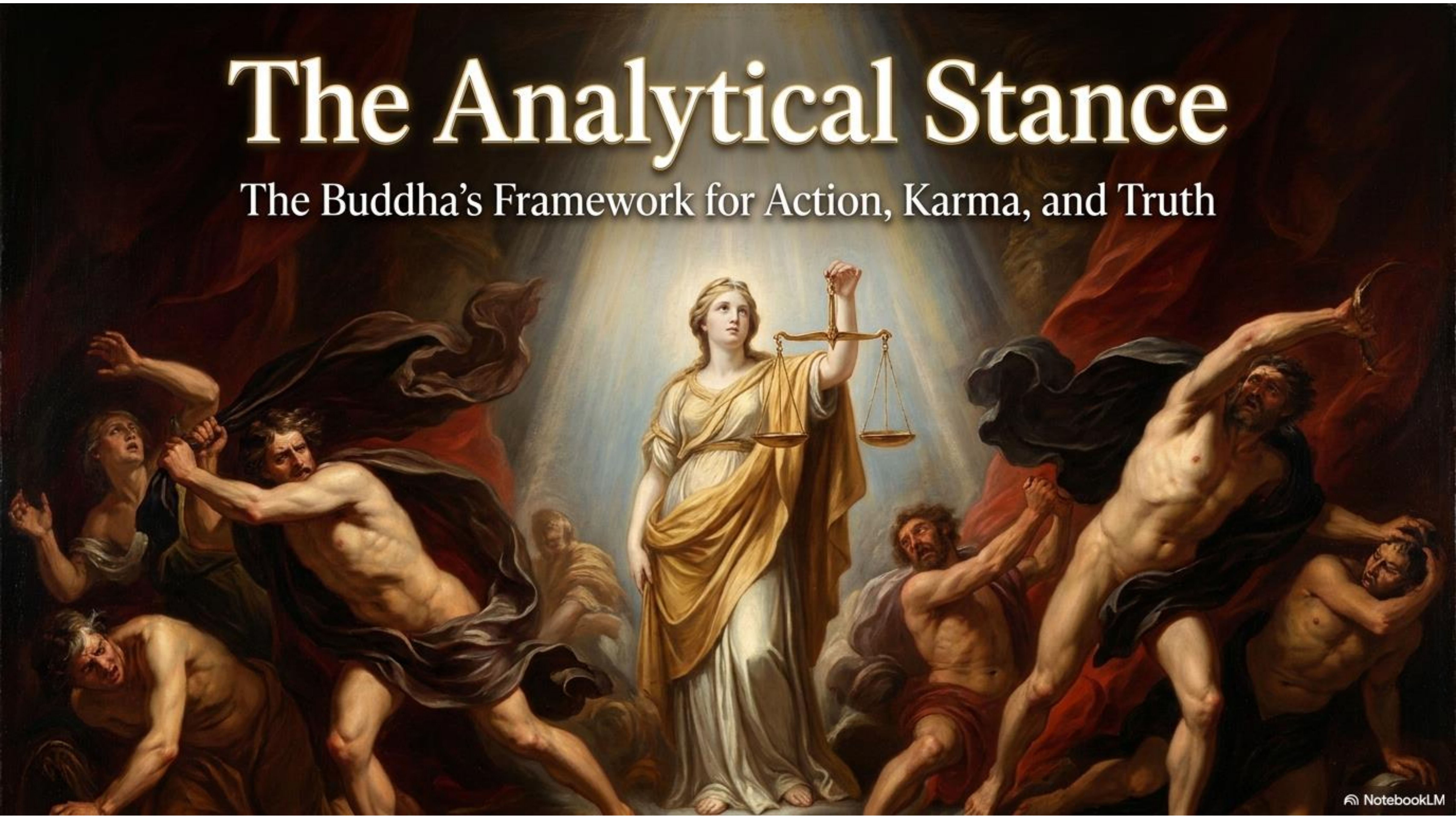


True discernment is the ultimate weapon. It is the ability to see the question behind the statement, the motive behind the action, and the complex, dynamic result of the Kamma.

By acting as a craftsman rather than a courtroom judge—evaluating the results of past mistakes to refine present motivations—the warrior of the mind forges their own path to the end of suffering.

The Analytical Stance

The Buddha’s Framework for Action, Karma, and Truth



Rejecting the Monolith of Categorical Truth

Here, student, I am one who speaks analytically, not one who speaks categorically.

Categorical Speaking:

“All asceticism is good” or “All wealth is bad.”

Rigid, context-blind binaries.

Analytical Speaking:

“I am one who speaks analytically... I do not praise or criticize universally.”

Contextual, conditional, and cause-and-effect driven.

The False Dichotomy of Livelihood

The Householder (Agriculture)

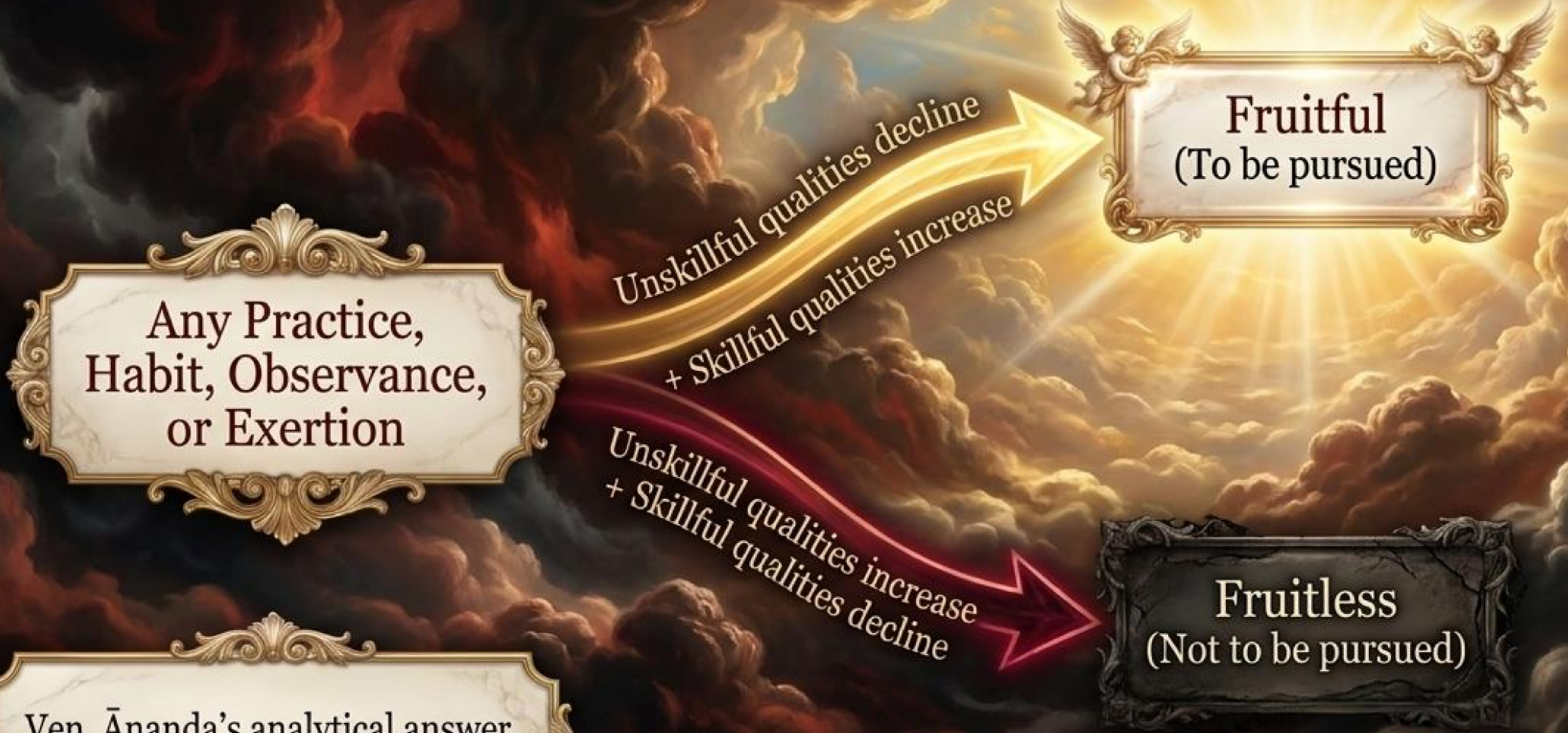
Involves great needs, great duties, great issues.
Result: Can fail (meager fruit) or succeed (great fruit).

The One Gone Forth (Trade)

Involves meager needs, meager duties, meager issues.
Result: Can fail (meager fruit) or succeed (great fruit).

Key Takeaway: Neither path guarantees salvation or ruin. Fruitfulness depends entirely on the presence of right practice, not the category of the occupation.

The Universal Diagnostic for Human Action



Any Practice, Habit, Observance, or Exertion

Unskillful qualities decline + Skillful qualities increase

Fruitful
(To be pursued)

Unskillful qualities increase + Skillful qualities decline

Fruitless
(Not to be pursued)

Ven. Ānanda's analytical answer, praised by the Buddha as unmatched in discernment.

The Ten Degrees of Sensual Enjoyment

The Shadow Tier

(Individuals 1-3)

Seek wealth unlawfully, by violence. Selfish, yielding no merit.

The Mid-Tone Tier

(Individuals 4-9)

Seek wealth lawfully, without violence. They share it and make merit, but are infatuated, tied to it, and blind to the drawbacks.

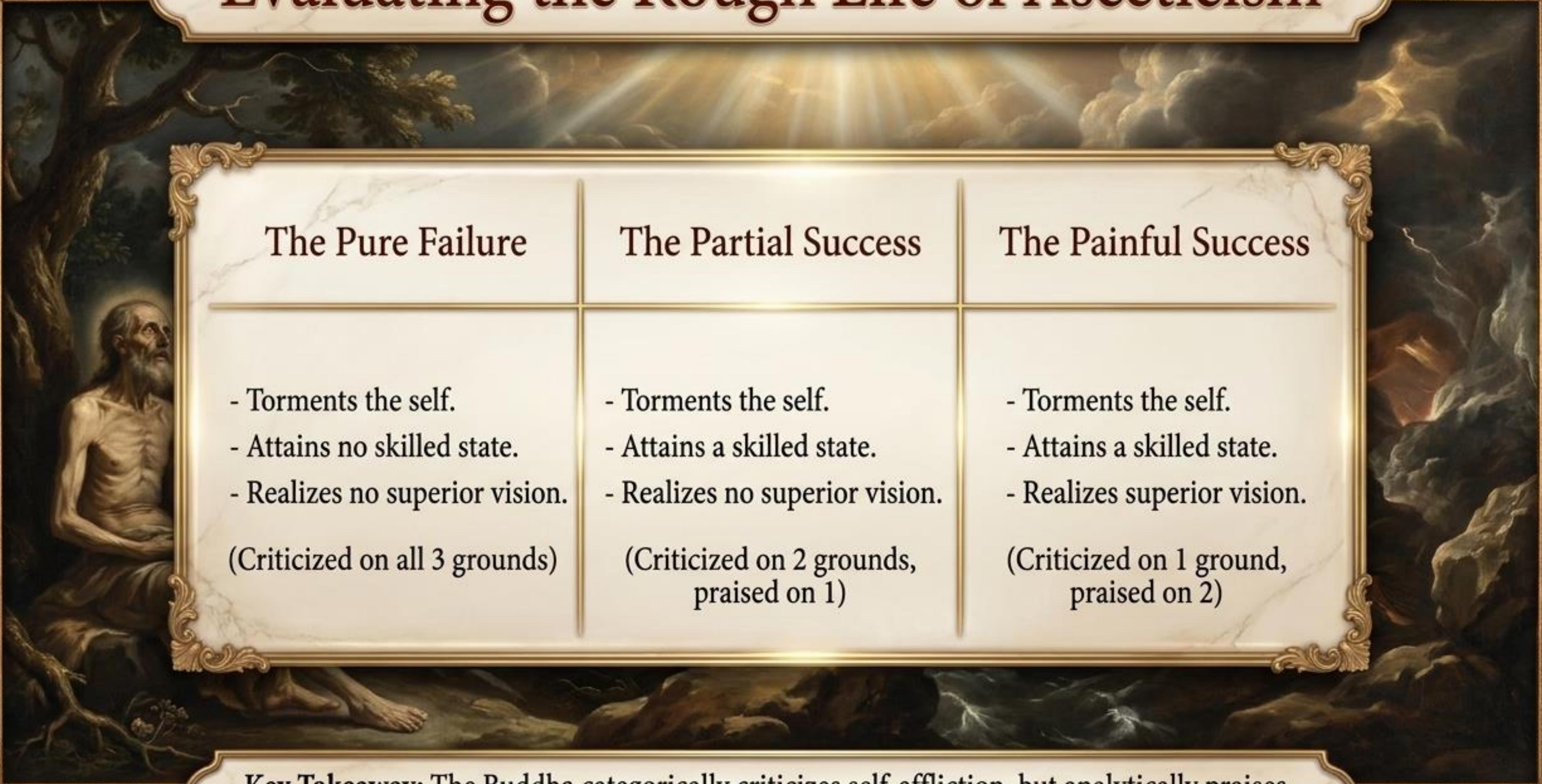
The Radiant Tier

(Individual 10)

Seek wealth lawfully. They share it, make merit, and use it guiltless, uninfatuated, seeing the drawbacks, and discerning the escape.

Note: The Buddha critically praises or blames these individuals proportionally based on lawfulness, generosity, and mental attachment.

Evaluating the Rough Life of Asceticism



The Pure Failure	The Partial Success	The Painful Success
- Torments the self.	- Torments the self.	- Torments the self.
- Attains no skilled state.	- Attains a skilled state.	- Attains a skilled state.
- Realizes no superior vision.	- Realizes no superior vision.	- Realizes superior vision.
(Criticized on all 3 grounds)	(Criticized on 2 grounds, praised on 1)	(Criticized on 1 ground, praised on 2)

Key Takeaway: The Buddha categorically criticizes self-affliction, but analytically praises the attainment of skilled states and superior vision regardless of the physical hardship.

The Anatomy of Right vs. Wrong Absorption

Overcome by sensual passion, ill will, sloth, restlessness, uncertainty.

The Wrong Absorption

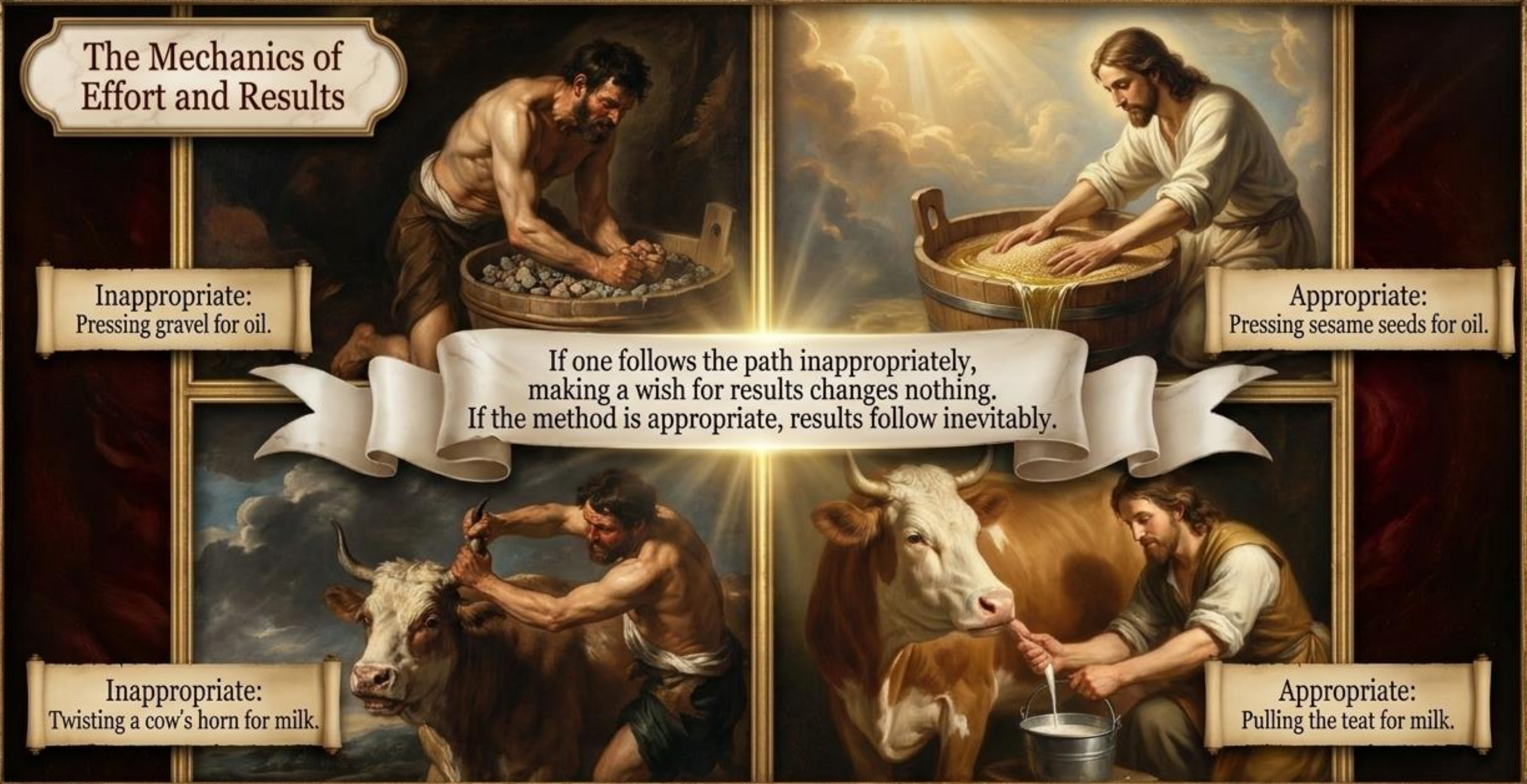
(Besorbed, Resorbed, & Supersorbed)

1. Rapture (Directed) -> 2. Unification (Internal) -> 3. Equanimity -> 4. Pure Mindfulness 2. Unituran (Nterther pleasure nor pain).

The Right Absorption

(Praised by the Blessed One)

The Mechanics of Effort and Results



Inappropriate:
Pressing gravel for oil.

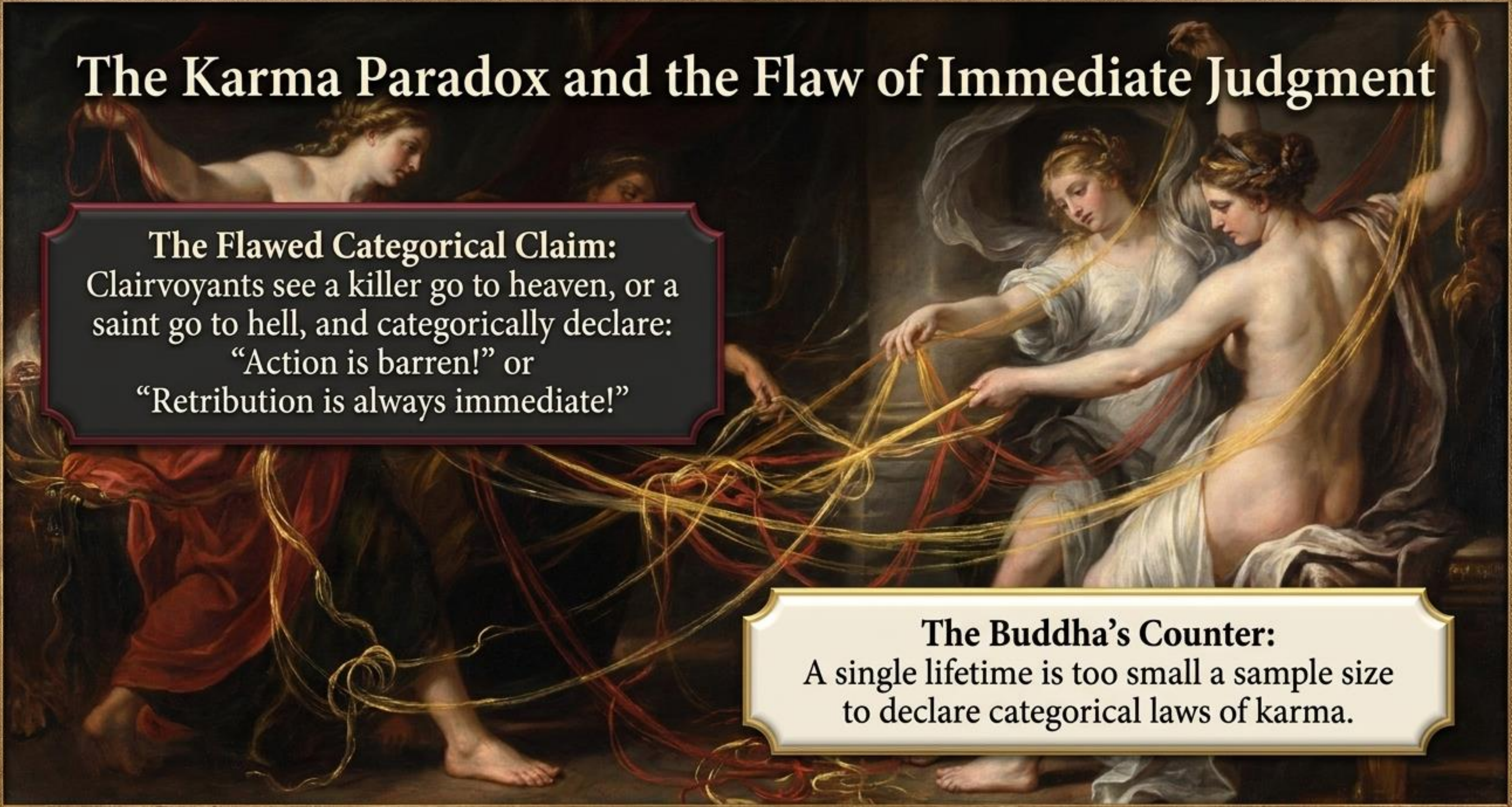
Appropriate:
Pressing sesame seeds for oil.

If one follows the path inappropriately,
making a wish for results changes nothing.
If the method is appropriate, results follow inevitably.

Inappropriate:
Twisting a cow's horn for milk.

Appropriate:
Pulling the teat for milk.

The Karma Paradox and the Flaw of Immediate Judgment



The Flawed Categorical Claim:
Clairvoyants see a killer go to heaven, or a saint go to hell, and categorically declare:
“Action is barren!” or
“Retribution is always immediate!”

The Buddha’s Counter:
A single lifetime is too small a sample size to declare categorical laws of karma.

Revealing the Hidden Variables of Karma

Destination after death

Action in this life

Abstains from Evil + Heaven
(Expected: Result of current fine kamma)

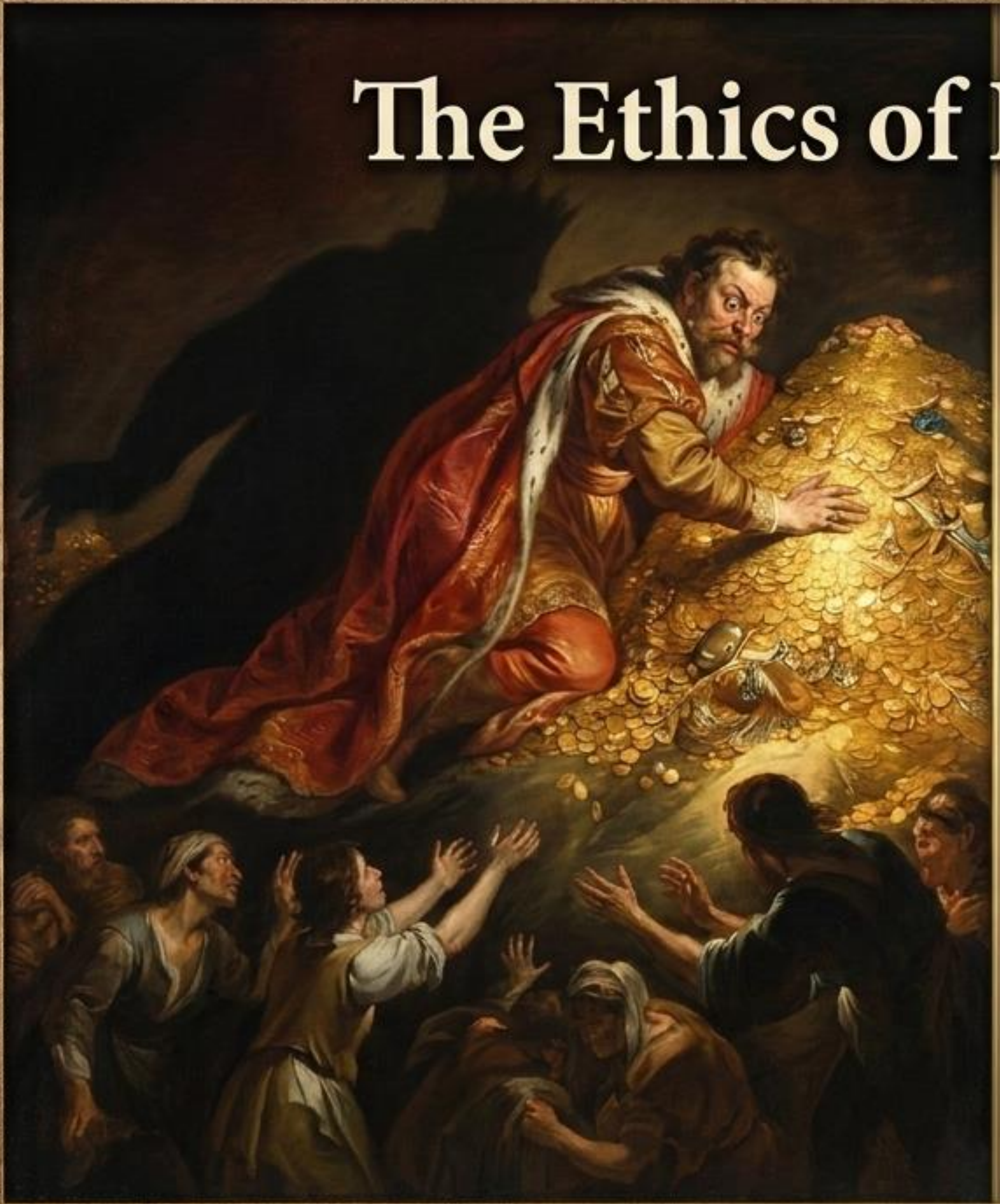
Abstains from Evil + Hell
The Hidden Variable:
Earlier/later evil kamma, or wrong view adopted at the time of death.

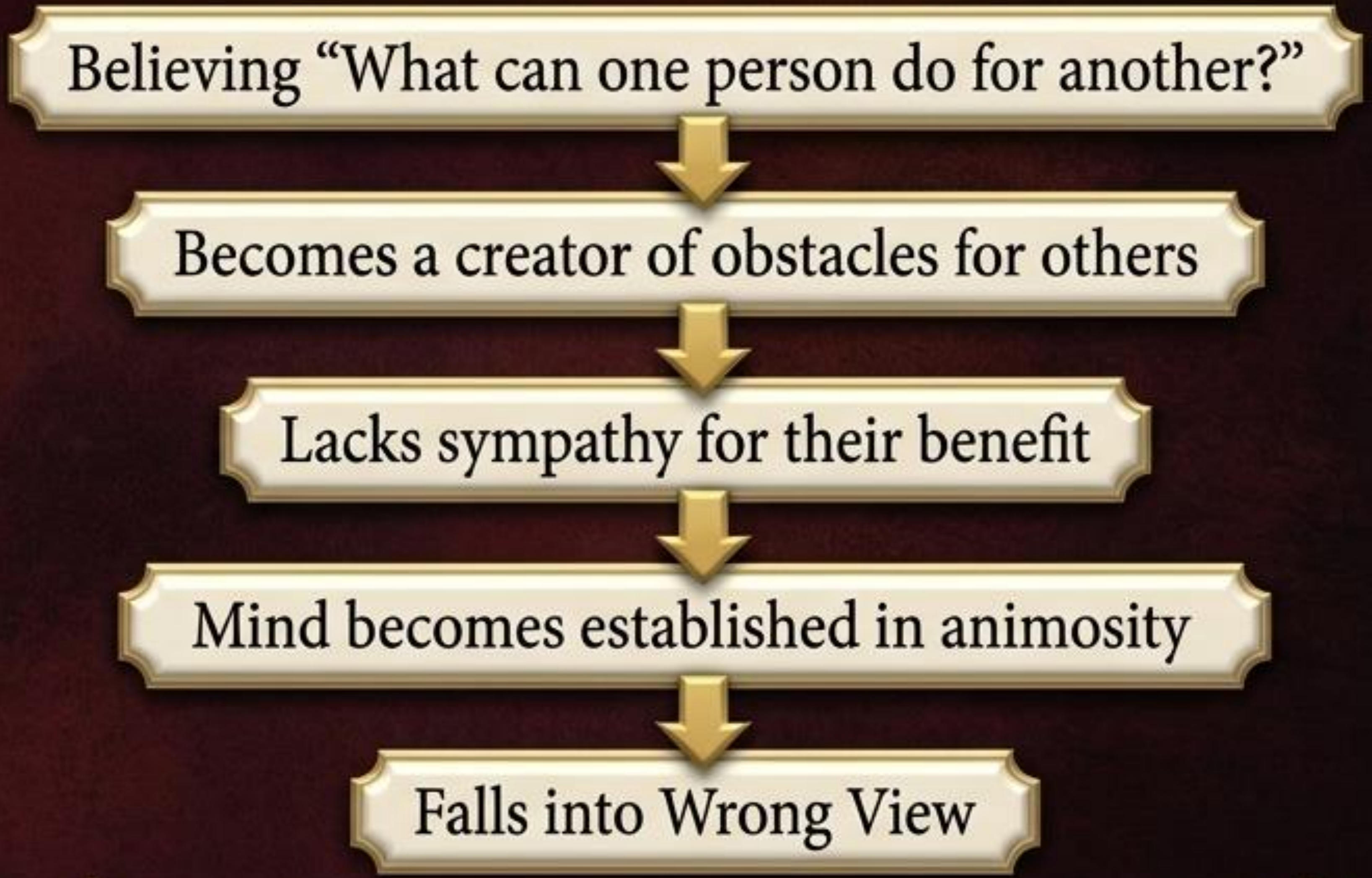
Commits Evil + Heaven
The Hidden Variable:
Earlier/later fine kamma, or right view adopted at the time of death.

Commits Evil + Hell
(Expected: Result of current evil kamma)

Key Takeaway: Every action bears fruit eventually, but the timeline is analytically complex, not categorically immediate.

The Ethics of Hoarding the Truth





Believing “What can one person do for another?”

Becomes a creator of obstacles for others

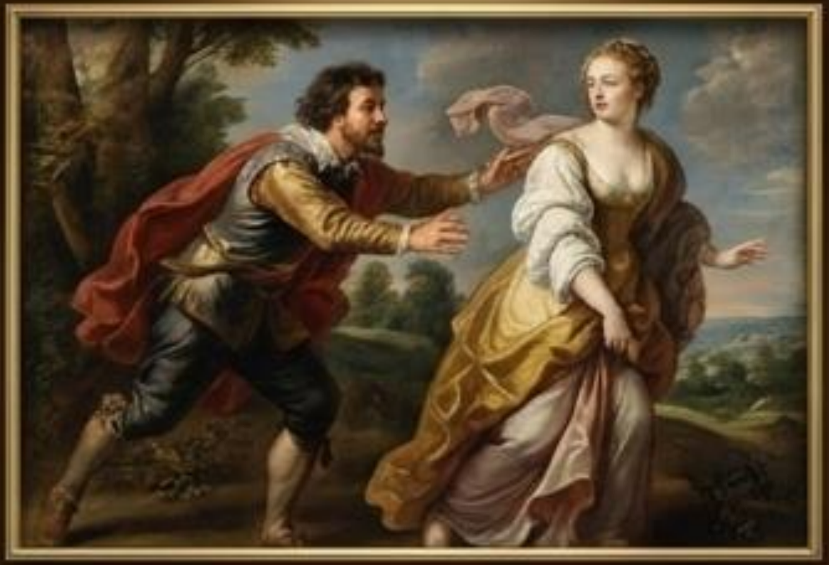
Lacks sympathy for their benefit

Mind becomes established in animosity

Falls into Wrong View

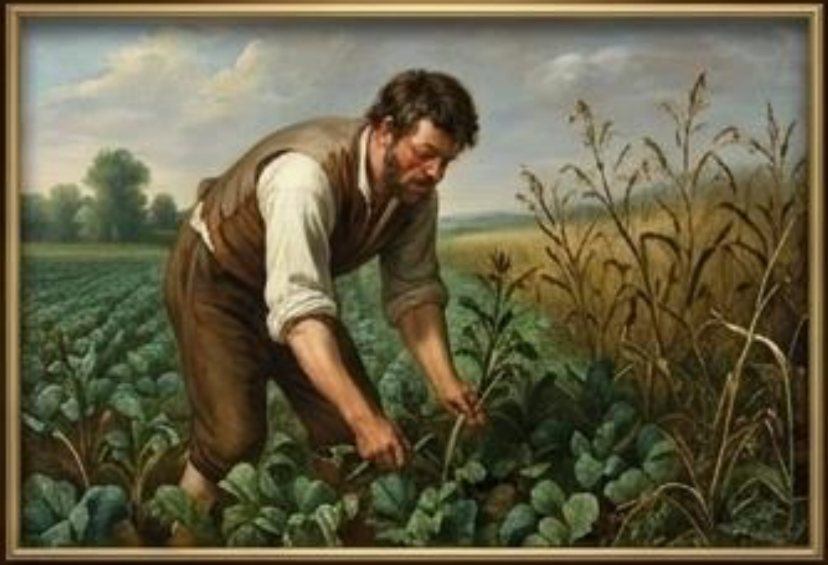
To attain a skillful doctrine and refuse to declare it is an evil, greedy deed.

Teachers Worthy of Criticism



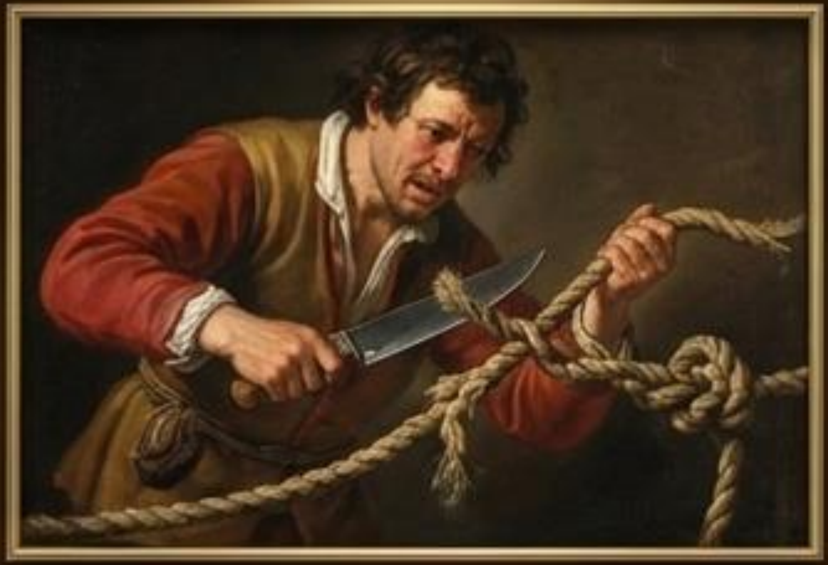
Has not attained the goal + Disciples ignore instructions.

(Like embracing one who turns away)



Has not attained the goal + Disciples follow instructions.

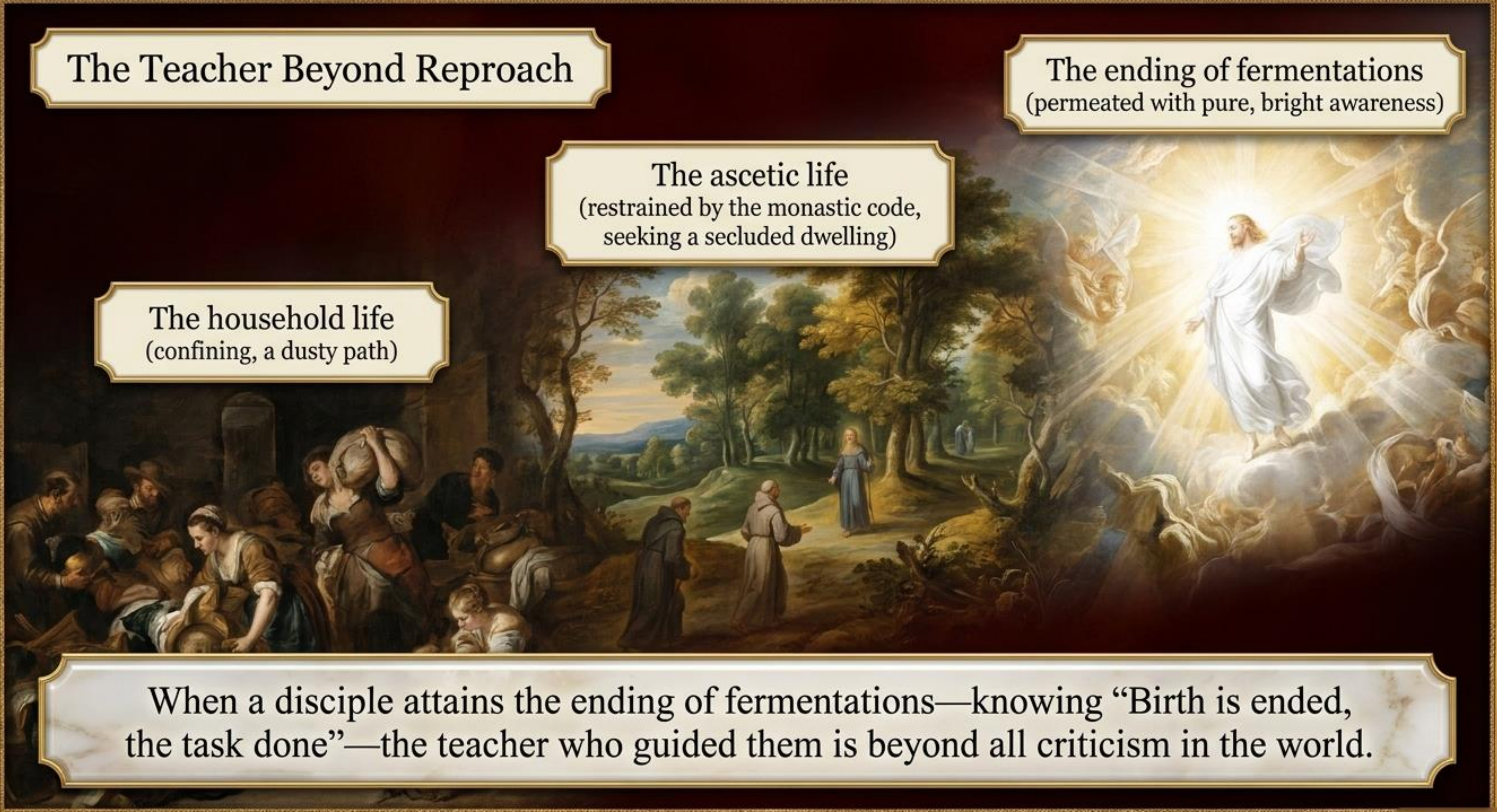
(Like neglecting one's own field)



Has attained the goal + Disciples ignore instructions.

(Like cutting an old bond just to make a new one)

The Teacher Beyond Reproach



The household life
(confining, a dusty path)

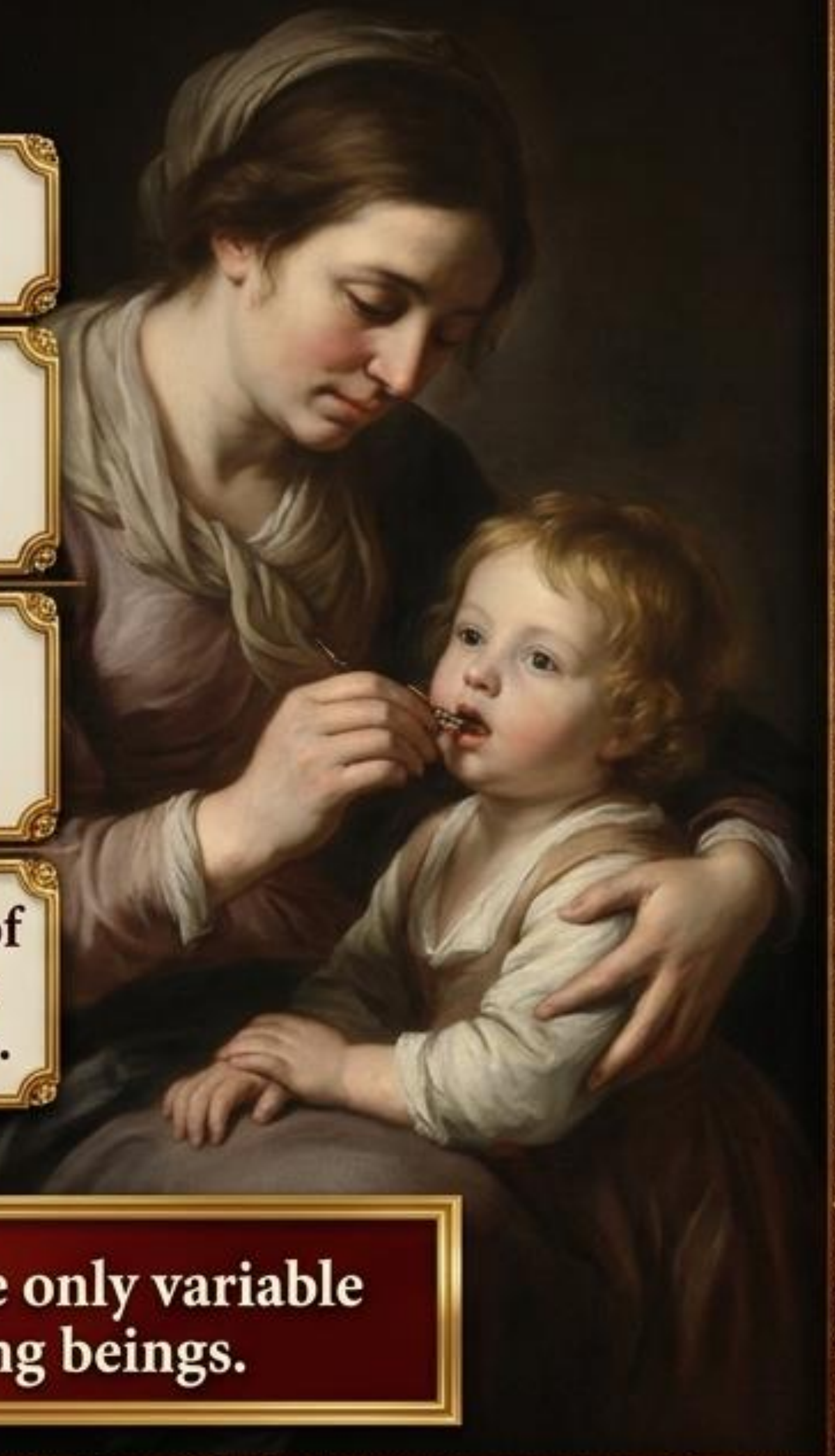
The ascetic life
(restrained by the monastic code, seeking a secluded dwelling)

The ending of fermentations
(permeated with pure, bright awareness)

When a disciple attains the ending of fermentations—knowing “Birth is ended, the task done”—the teacher who guided them is beyond all criticism in the world.

The Algorithm of Speech
(Prince Abhaya’s Trap)

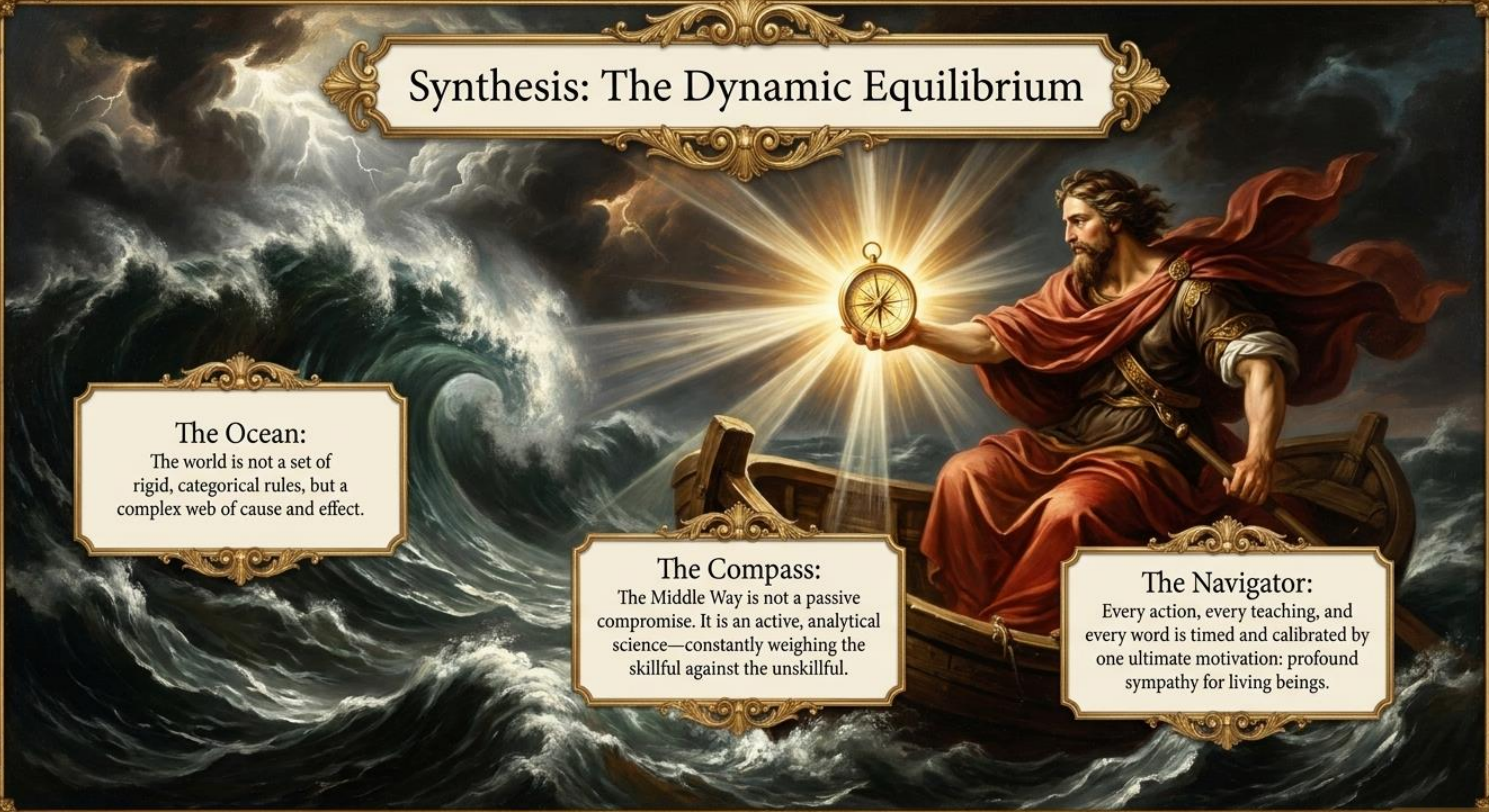
	Endearing & Pleasing	Unendearing & Displeasing
Unfactual / Unbeneficial	✗ He does not say them.	✗ He does not say them.
Factual / Unbeneficial	✗ He does not say them.	✗ He does not say them.
Factual / Beneficial	✓ He has a sense of the proper time for saying them.	✓ He has a sense of the proper time for saying them.



Key Takeaway

The Tathagata only speaks what is factual and beneficial. The only variable he adjusts is timing, driven entirely by sympathy for living beings.

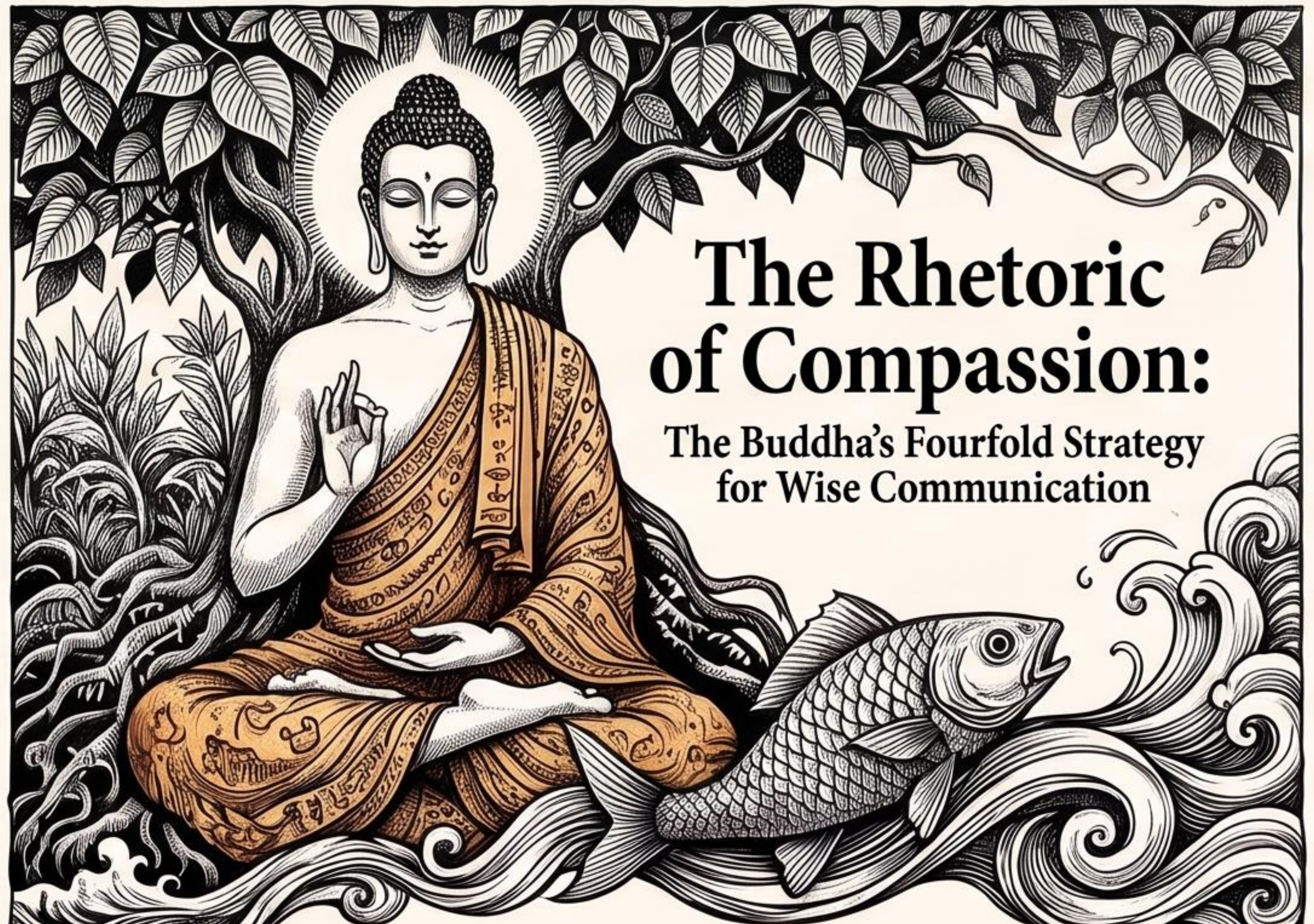
Synthesis: The Dynamic Equilibrium



The Ocean:
The world is not a set of rigid, categorical rules, but a complex web of cause and effect.

The Compass:
The Middle Way is not a passive compromise. It is an active, analytical science—constantly weighing the skillful against the unskillful.

The Navigator:
Every action, every teaching, and every word is timed and calibrated by one ultimate motivation: profound sympathy for living beings.



The Rhetoric of Compassion:

The Buddha's Fourfold Strategy for Wise Communication

The Three Pillars of Right Speech

The Standard of Truth

The Buddha never used 'useful listions'; he only spoke what was factual and true, as only the realm of truth contains the potential for benefit.

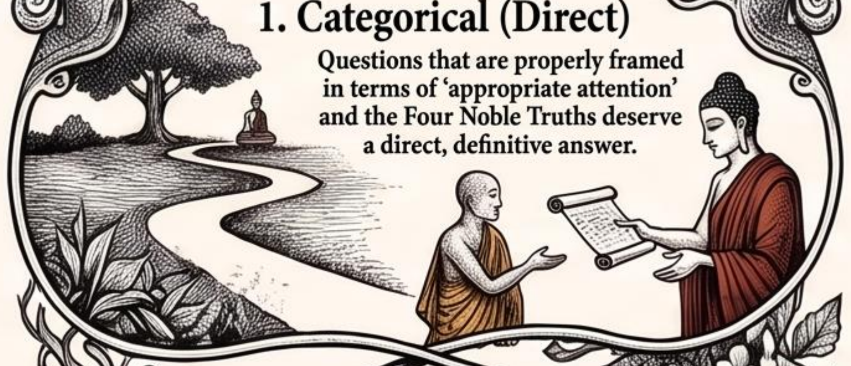
The Measure of Benefit

Even if a statement is true, the Buddha would only speak it if it was 'connected with 'connected with the goal'—specifically leading to disenchantment, dispassion, and the cessation of stress.

The Sense of Proper Time

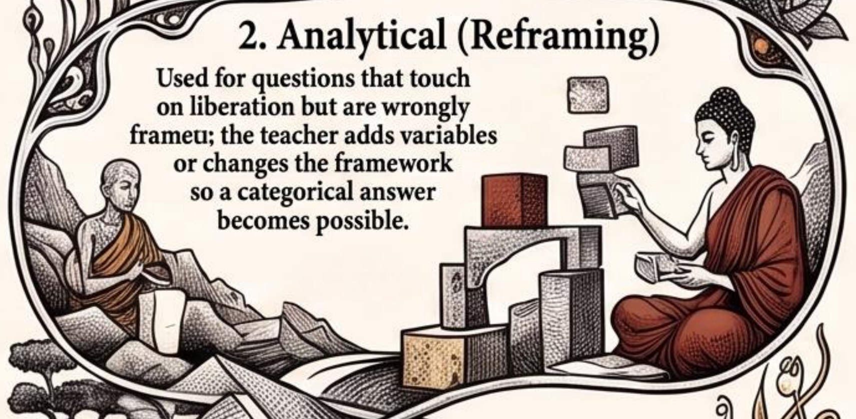
A sbilled teacher must sense the "timely' moment to speak, adjusting based on whether the listener is plemed or displeased, their social background, and their readiness to hear the Dbamma.

The Four Response Strategies



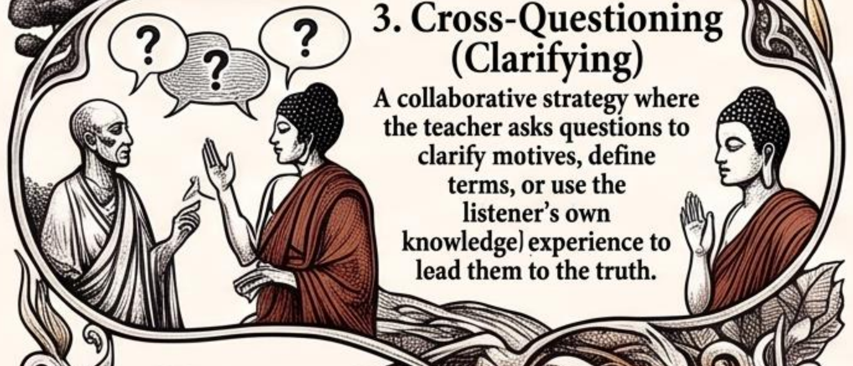
1. Categorical (Direct)

Questions that are properly framed in terms of 'appropriate attention' and the Four Noble Truths deserve a direct, definitive answer.



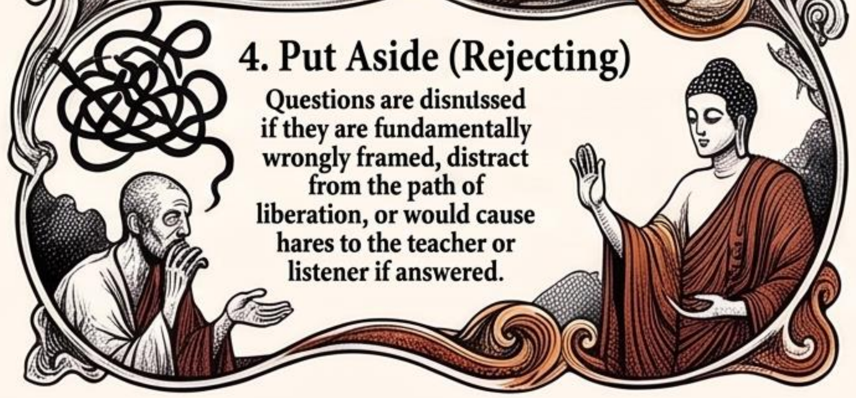
2. Analytical (Reframing)

Used for questions that touch on liberation but are wrongly frameu; the teacher adds variables or changes the framework so a categorical answer becomes possible.



3. Cross-Questioning (Clarifying)

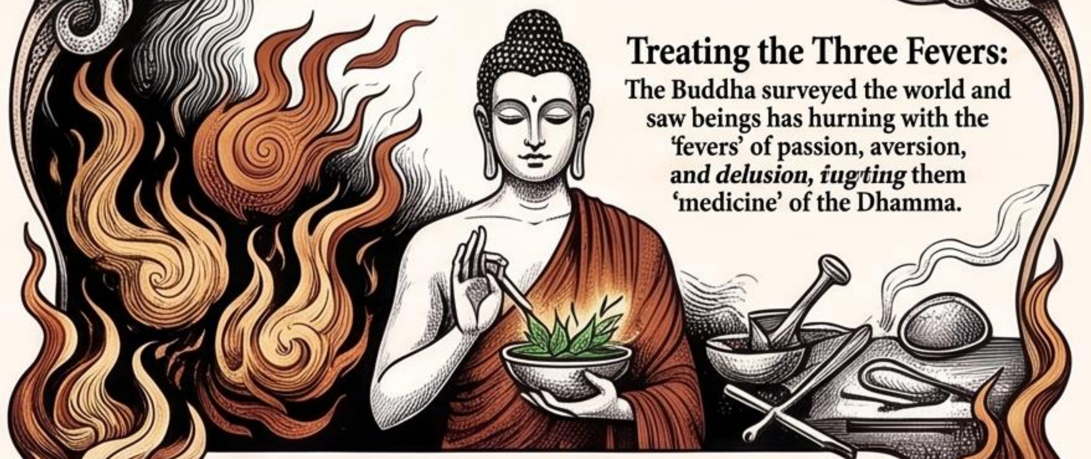
A collaborative strategy where the teacher asks questions to clarify motives, define terms, or use the listener's own knowledge} experience to lead them to the truth.



4. Put Aside (Rejecting)

Questions are disnussed if they are fundamentally wrongly framed, distract from the path of liberation, or would cause hares to the teacher or listener if answered.

The Teacher as a Doctor



Treating the Three Fevers:

The Buddha surveyed the world and saw beings has hurning with the 'fevers' of passion, aversion, and *delusion, fugting* them 'medicine' of the Dhamma.

Three Types of 'Sick' Listeners

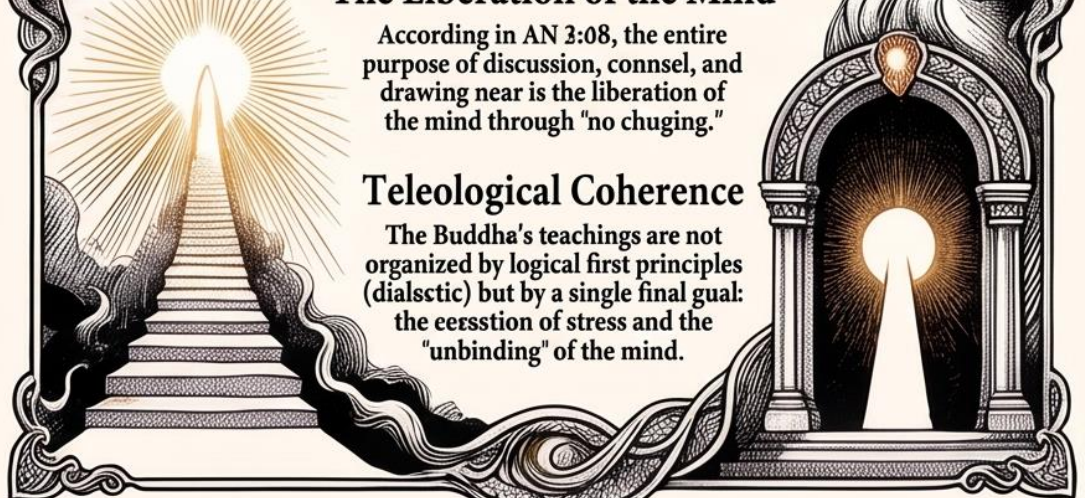
Teaching is compared to medical care; some will recover regardless of care, some will never recoves, and some recoves only if they receive the right medicine and nossing.

Three Types of 'Sick' Listeners

Motive of Pure Compassion

A pure teacher seeks no material reward or personal status, instead wishing only that the lirtener understands the Dhanona and practices for the sake of authenticity.

The Goal of Communication



"The Liberation of the Mind"

According in AN 3:08, the entire purpose of discussion, connsel, and drawing near is the liberation of the mind through "no chuging."

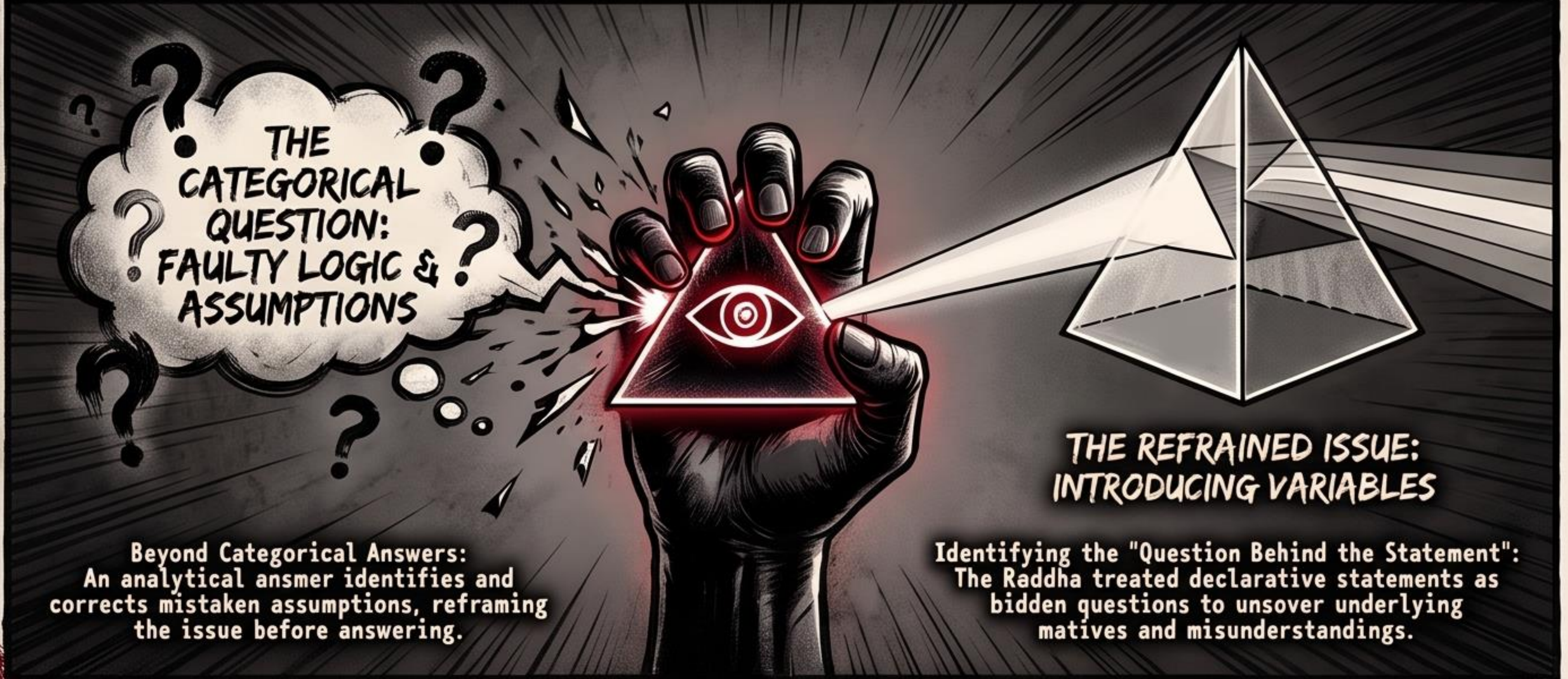
Teleological Coherence

The Buddha's teachings are not organized by logical first principles (dialsctic) but by a single final gual: the eeεsstion of stress and the "unbinding" of the mind.

THE ART OF THE ANALYTICAL ANSWER: REFRAMING RIGHT ACTION

A BUDDHIST STRATEGY FOR DISCERNING INTEGRITY

THE STRATEGY OF THE ANALYTICAL ANSWER


THE CATEGORICAL QUESTION: FAULTY LOGIC & ASSUMPTIONS

THE REFRAINED ISSUE: INTRODUCING VARIABLES

Beyond Categorical Answers:
An analytical ansmer identifies and corrects mistaken assumptions, reframing the issue before answering.

Identifying the "Question Behind the Statement":
The Raddha treated declarative statements as bidden questions to unsover underlying matives and misunderstandings.

THE FOUR TESTS OF INTEGRITY

TEST 1: LIVING TOGETHER (VIRTUE)

Virtue is known only after long-term observation of consistent, "unsplattered" actions.

TEST 2: DEALING WITH OTHERS (PURITY)

Purity is rovealed by observing if behavior remains consistent whether one-on-one or in a large group.

TEST 3: ADVERSITY (ENDURANCE)

Endurance is known by how a person reflects oo less and whether they remain disttoogit or recognize the nature of the world.

DEEP REFINER. BEYOND CONJECTORE

TEST 4: DISCUSSION (DISCERNMENT)

Dissernment is ravealed by how a person uddresses a question: the nisa make dosy, cefioad, and profonnd statements.

7 COMMON MISUNDERSTANDINGS OF KAMMA (ACTION)

① THE ILLUSION OF BARREN ACTION.

Practice is not fruitless if one "wishee" for results, the method of practice determines the frutt, not the wish.

② THE MYTH OF THE 'BARRED TEACHER'.

Refuting the idea one cannot help another due to individual kamma; teuching is affective if the teacher is skiiled and the student is attentive.

④ CATEGORICAL PRACTICE ERRORS

Practices like asceticism or householder life are not inherently good or bad; they must be judged by their results.

⑤ THE IRRELEVANCE OF SOCIAL CASTE.

Countering the belief that caste determines the afteriife; future courses are determined by one's esertion and effort.

⑥ TEMPERAMENT VS. ATTAINMENT.

CONVICTION
SIJCERNMENT

Individuals should not be judged by natural temperament but by their level of antual spiritual attainment.

⑦ CONTEXTUAL OVER-APPLICATION.

ALL FEELINGS ARE STRESS
SKILLFUL KANMA

Correcting the error of applying high-level trofhs to beginners who first need to understand the distinction between pleasant and painful skiliful hamma.

5 ESSENTIAL LESSONS FOR RIGHT DISCERNMENT

JUDGMENT IS A PREREQUISITE FOR GROWTH.
Being "judicious" allows one to shance "adoirable friends" for training.

SKILLFUL SPEECH CAN BE HARSH.
Defined by metivation and affect, not by whether it is "pleasing" or "sweet".

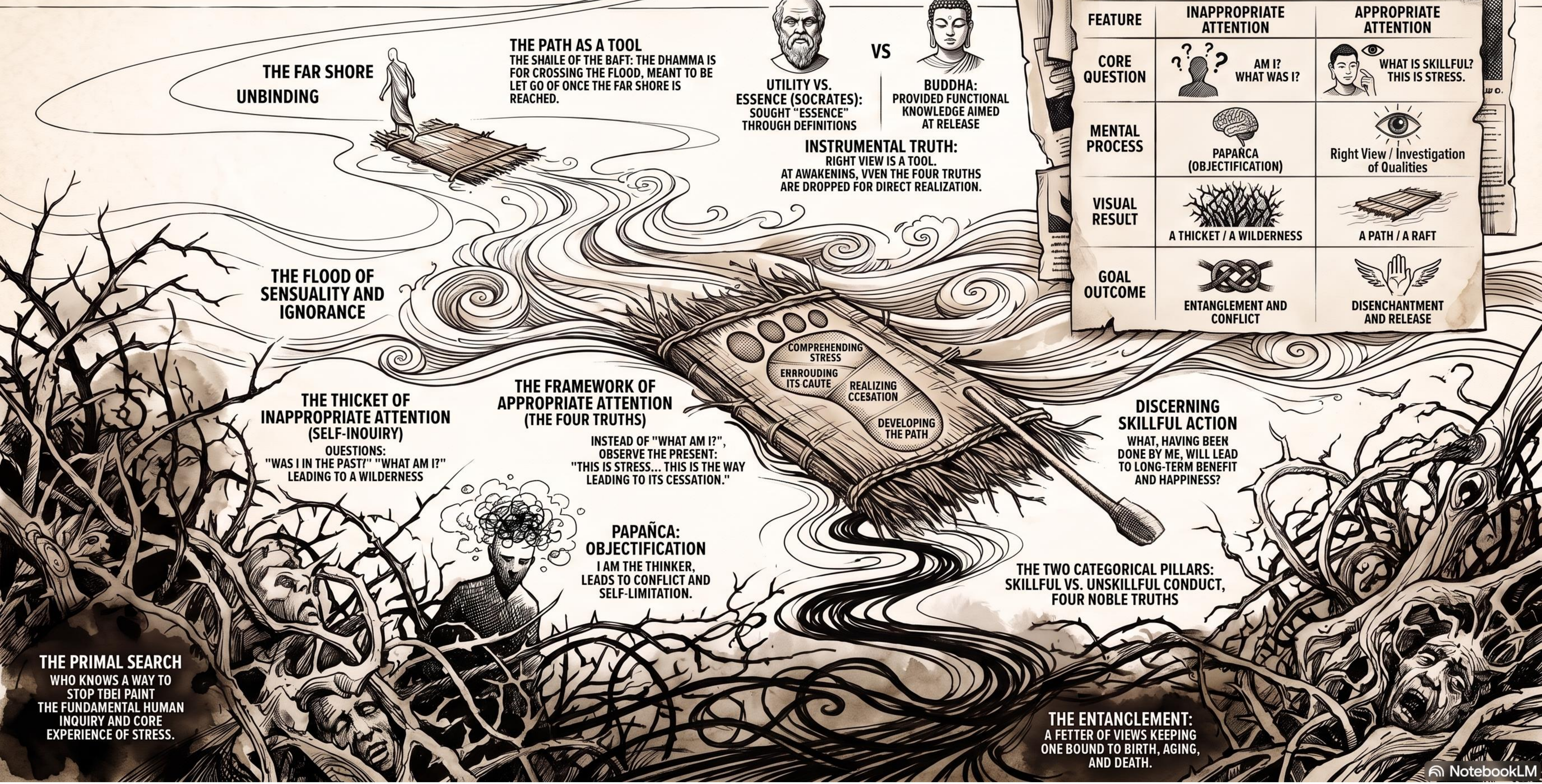
KAMMA IS A NEW SKILL.
Taught as a "skill" that can be developed, not a fixed deatiny.

THE COMPLEXITY OF VARIABLES.
Kamma is not simplistic; effects can loke ilfatious and be delayed.

TRUTH IS CONTEXT-DEPENDENT.
A tenshing must be "timaly and beneficial" for the listener's current stage.

NotebookLM

THE RAFT OF CATEGORICAL TRUTH:
NAVIGATING THE BUDDHA’S FRAMEWORK FOR AWAKENING



THE FAR SHORE

UNBINDING

THE PATH AS A TOOL
THE SHAILE OF THE BAFT: THE DHAMMA IS FOR CROSSING THE FLOOD, MEANT TO BE LET GO OF ONCE THE FAR SHORE IS REACHED.

VS

UTILITY VS. ESSENCE (SOCRATES):
SOUGHT “ESSENCE” THROUGH DEFINITIONS

BUDDHA:
PROVIDED FUNCTIONAL KNOWLEDGE AIMED AT RELEASE

INSTRUMENTAL TRUTH:
RIGHT VIEW IS A TOOL.
AT AWAKENINS, VVEN THE FOUR TRUTHS ARE DROPPED FOR DIRECT REALIZATION.

THE TWO PATHS OF INQUIRY

FEATURE	INAPPROPRIATE ATTENTION	APPROPRIATE ATTENTION
CORE QUESTION	AM I? WHAT WAS I?	WHAT IS SKILLFUL? THIS IS STRESS.
MENTAL PROCESS	PAPAÑCA (OBJECTIFICATION)	Right View / Investigation of Qualities
VISUAL RESULT	A THICKET / A WILDERNESS	A PATH / A RAFT
GOAL OUTCOME	ENTANGLEMENT AND CONFLICT	DISENCHANTMENT AND RELEASE

THE FLOOD OF SENSUALITY AND IGNORANCE

THE THICKET OF INAPPROPRIATE ATTENTION (SELF-INQUIRY)
QUESTIONS:
"WAS I IN THE PAST?" "WHAT AM I?"
LEADING TO A WILDERNESS

THE FRAMEWORK OF APPROPRIATE ATTENTION (THE FOUR TRUTHS)
INSTEAD OF "WHAT AM I?", OBSERVE THE PRESENT:
"THIS IS STRESS... THIS IS THE WAY LEADING TO ITS CESSATION."

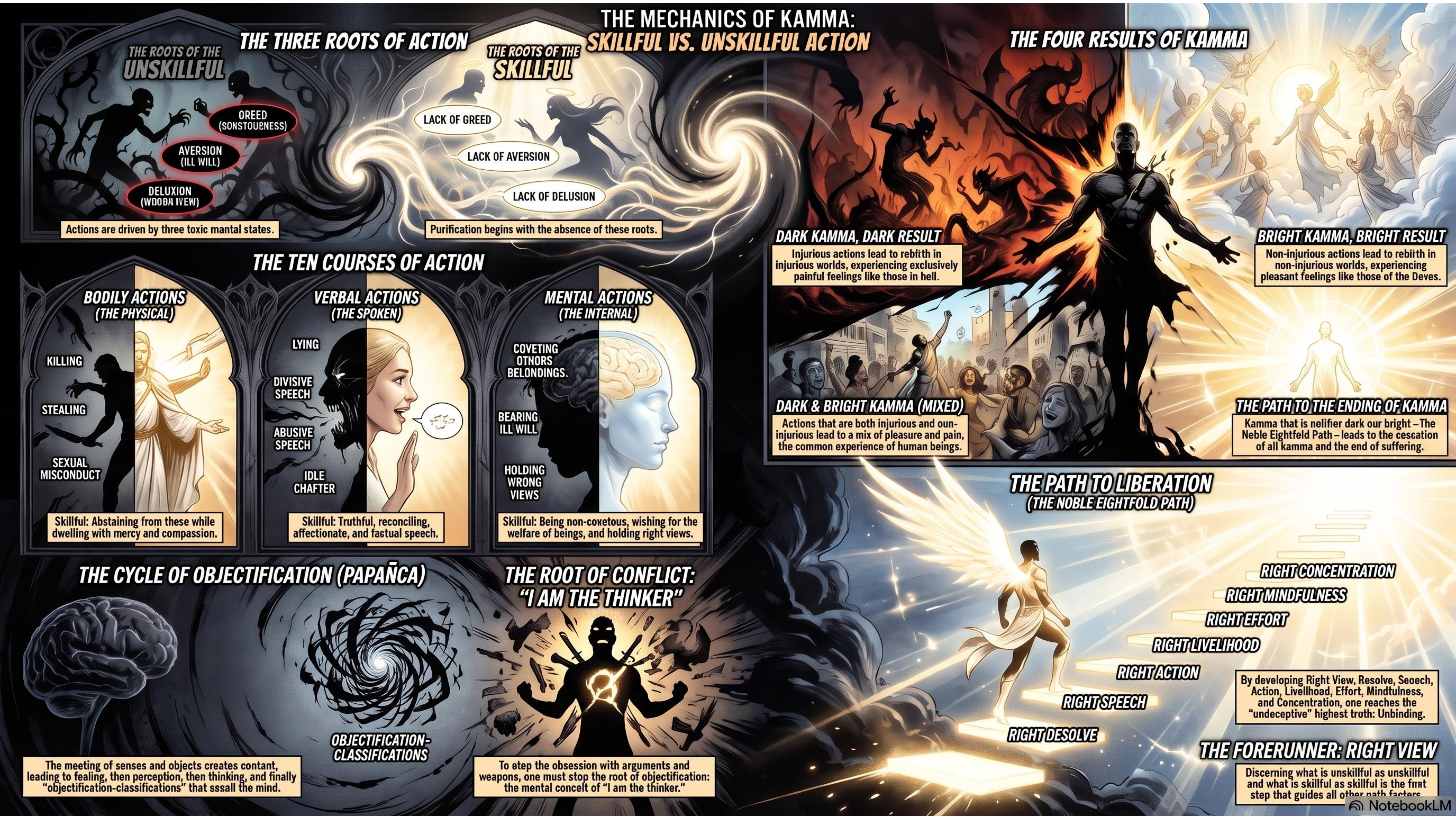
DISCERNING SKILLFUL ACTION
WHAT, HAVING BEEN DONE BY ME, WILL LEAD TO LONG-TERM BENEFIT AND HAPPINESS?

PAPAÑCA: OBJECTIFICATION
I AM THE THINKER, LEADS TO CONFLICT AND SELF-LIMITATION.

THE TWO CATEGORICAL PILLARS:
SKILLFUL VS. UNSKILLFUL CONDUCT, FOUR NOBLE TRUTHS

THE PRIMAL SEARCH
WHO KNOWS A WAY TO STOP TBEI PAINT
THE FUNDAMENTAL HUMAN INQUIRY AND CORE EXPERIENCE OF STRESS.

THE ENTANCLEMENT:
A FETTER OF VIEWS KEEPING ONE BOUND TO BIRTH, AGING, AND DEATH.



THE MECHANICS OF KAMMA: SKILLFUL VS. UNSKILLFUL ACTION

THE THREE ROOTS OF ACTION

THE ROOTS OF THE UNSKILLFUL

OREED (SONSTOUBNESS)

AVERSION (ILL WILL)

DELUXION (WDOBN IVEW)

Actions are driven by three toxic mantal states.

THE ROOTS OF THE SKILLFUL

LACK OF GREED

LACK OF AVERSION

LACK OF DELUSION

Purification begins with the absence of these roots.

THE TEN COURSES OF ACTION

BODILY ACTIONS (THE PHYSICAL)

KILLING

STEALING

SEXUAL MISCONDUCT

Skillful: Abstaining from these while dwelling with mercy and compassion.

VERBAL ACTIONS (THE SPOKEN)

LYING

DIVISIVE SPEECH

ABUSIVE SPEECH

IDLE CHAFTER

Skillful: Truthful, reconciling, affectionate, and factual speech.

MENTAL ACTIONS (THE INTERNAL)

COVETING OTHORS BELONDINGS.

BEARING ILL WILL

HOLDING WRONG VIEWS

Skillful: Being non-coxetous, wishing for the welfare of beings, and holding right views.

THE CYCLE OF OBJECTIFICATION (PAPAÑCA)

OBJECTIFICATION-CLASSIFICATIONS

The meeting of senses and objects creates contant, leading to fealing, then perception, then thinking, and finally "objectification-classifications" that sssall the mind.

THE ROOT OF CONFLICT: "I AM THE THINKER"

To etep the obsession with arguments and weapons, one must stop the root of objectification: the mental concelt of "I am the thinker."

THE FOUR RESULTS OF KAMMA

DARK KAMMA, DARK RESULT

Injurious actions lead to rebfith in injurious worlds, experiencing exclusively painful feelings like those in hell.

BRIGHT KAMMA, BRIGHT RESULT

Non-injurious actions lead to rebiirth in non-injurious worlds, experiencing pleasant feelings like those of the Deves.

DARK & BRIGHT KAMMA (MIXED)

Actions that are both injurious and oun-injurious lead to a mix of pleasure and pain, the common experience of human beings.

THE PATH TO THE ENDING OF KAMMA

Kamma that is nelifier dark our bright – The Neble Eightfeld Path – leads to the cescation of all kamma and the end of suffering.

THE PATH TO LIBERATION (THE NOBLE EIGHTFOLD PATH)

RIGHT CONCENTRATION

RIGHT MINDFULNESS

RIGHT EFFORT

RIGHT LIVELIHOOD

RIGHT ACTION

RIGHT SPEECH

RIGHT DESOLVE

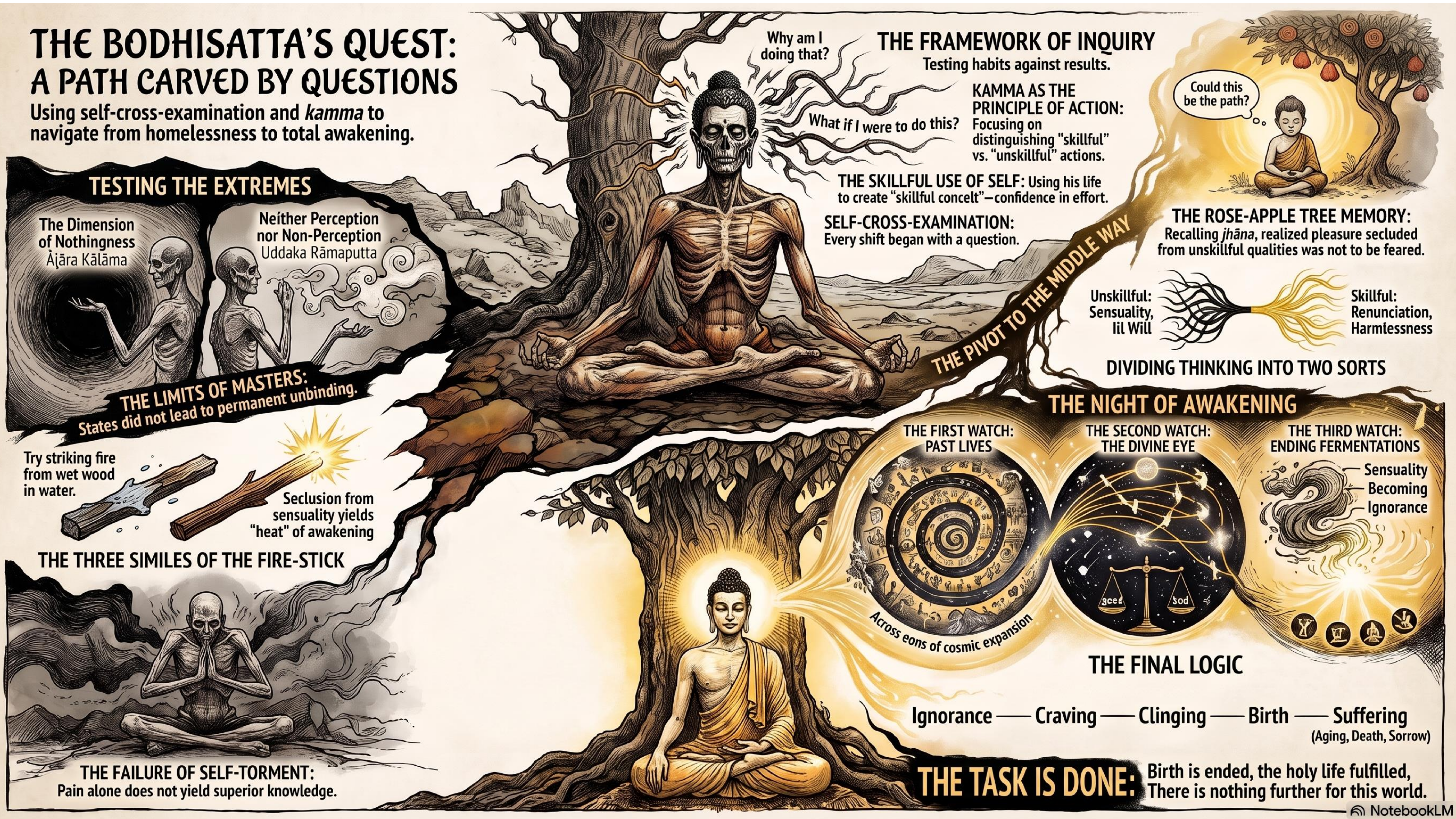
By developing Right View, Resolve, Seoech, Action, Livellhoad, Effort, Mindtulness, and Concentration, one reaches the "undeceptive" highest trath: Unbinding.

THE FORERUNNER: RIGHT VIEW

Discerning what is unskillful as unskillful and what is skillful as skillful is the first step that guides all other path facters

THE BODHISATTA'S QUEST: A PATH CARVED BY QUESTIONS

Using self-cross-examination and *kamma* to navigate from homelessness to total awakening.


Why am I doing that?
What if I were to do this?
Could this be the path?
gced
sod

THE FRAMEWORK OF INQUIRY

Testing habits against results.

KAMMA AS THE PRINCIPLE OF ACTION: Focusing on distinguishing "skillful" vs. "unskillful" actions.

THE SKILLFUL USE OF SELF: Using his life to create "skillful conceit"—confidence in effort.

SELF-CROSS-EXAMINATION: Every shift began with a question.

TESTING THE EXTREMES

The Dimension of Nothingness
Àḷāra Kālāma

Neíther Perception nor Non-Perception
Uddaka Rāmaputta

THE LIMITS OF MASTERS: States did not lead to permanent unbinding.

Try striking fire from wet wood in water.

Seclusion from sensuality yields "heat" of awakening

THE THREE SIMILES OF THE FIRE-STICK

THE FAILURE OF SELF-TORMENT: Pain alone does not yield superior knowledge.

THE PIVOT TO THE MIDDLE WAY

THE ROSE-APPLE TREE MEMORY: Recalling *jhāna*, realized pleasure secluded from unskillful qualities was not to be feared.

Unskillful: Sensuality, Iil Will

Skillful: Renunciation, Harmlessness

DIVIDING THINKING INTO TWO SORTS

THE NIGHT OF AWAKENING

THE FIRST WATCH: PAST LIVES

Across eons of cosmic expansion

THE SECOND WATCH: THE DIVINE EYE

THE THIRD WATCH: ENDING FERMENTATIONS

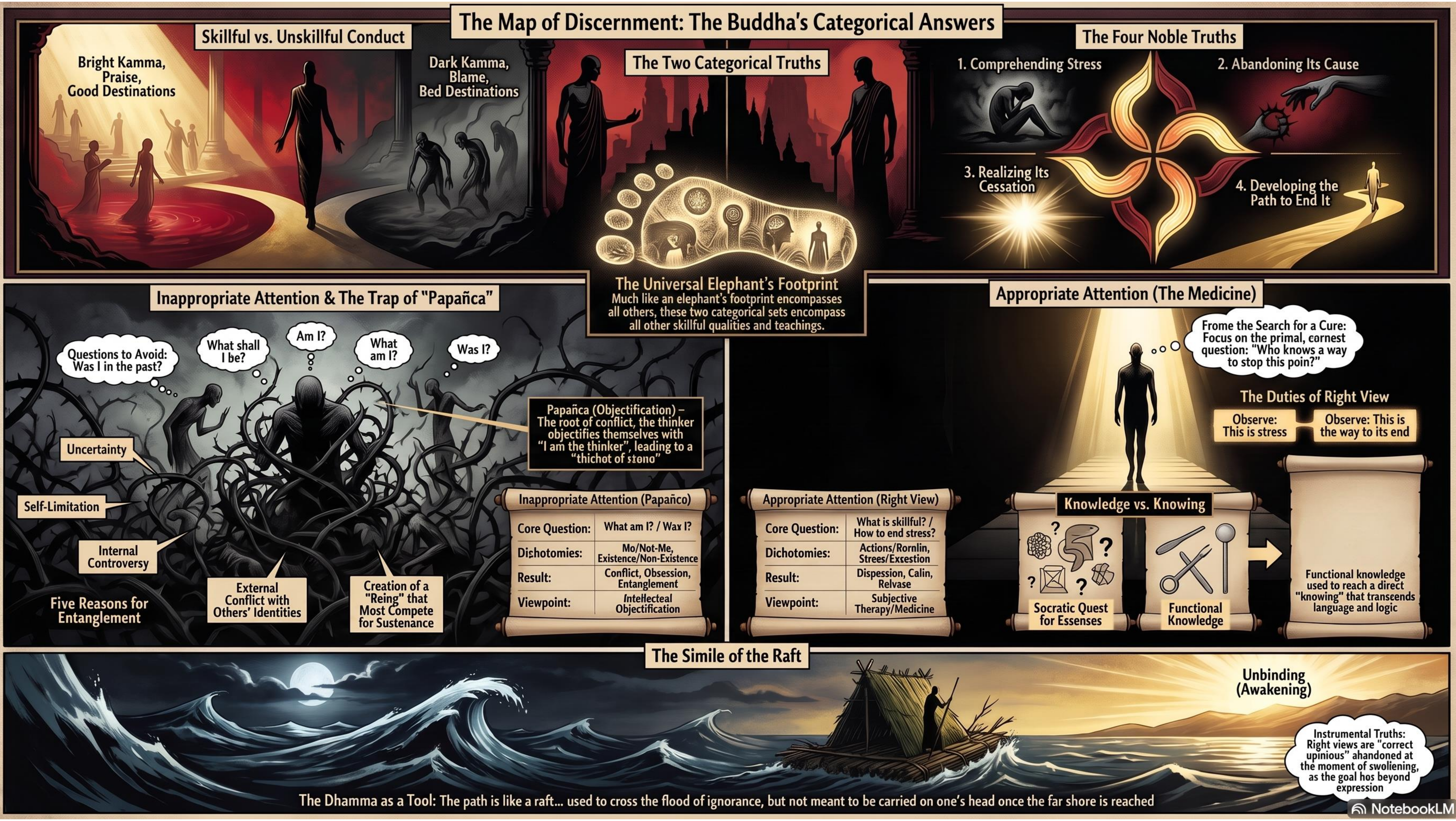
- Sensuality
- Becoming
- Ignorance

THE FINAL LOGIC

Ignorance — Craving — Clinging — Birth — Suffering
(Aging, Death, Sorrow)

THE TASK IS DONE: Birth is ended, the holy life fulfilled, There is nothing further for this world.

The Map of Discernment: The Buddha's Categorical Answers



Skillful vs. Unskillful Conduct

Bright Kamma,
Praise,
Good Destinations

Dark Kamma,
Blame,
Bed Destinations

The Two Categorical Truths

The Universal Elephant's Footprint

Much like an elephant's footprint encompasses all others, these two categorical sets encompass all other skillful qualities and teachings.

The Four Noble Truths

1. Comprehending Stress
2. Abandoning Its Cause
3. Realizing Its Cessation
4. Developing the Path to End It

Inappropriate Attention & The Trap of "Papañca"

Questions to Avoid: Was I in the past?

What shall I be?

Am I?

What am I?

Was I?

Papañca (Objectification) – The root of conflict, the thinker objectifies themselves with "I am the thinker", leading to a "thichot of stono"

Five Reasons for Entanglement

- Uncertainty
- Self-Limitation
- Internal Controversy
- External Conflict with Others' Identities
- Creation of a "Reing" that Most Compete for Sustenance

Inappropriate Attention (Papañco)

Core Question:	What am I? / Wax I?
Dichotomies:	Mo/Not-Me, Existence/Non-Existence
Result:	Conflict, Obsession, Entanglement
Viewpoint:	Intellecteal Objectification

Appropriate Attention (Right View)

Core Question:	What is skillful? / How to end stress?
Dichotomies:	Actions/Rornlin, Strees/Exsestion
Result:	Dispession, Calin, Relvase
Viewpoint:	Subjective Therapy/Medicine

Appropriate Attention (The Medicine)

Frome the Search for a Cure: Focus on the primal, earnest question: "Who knows a way to stop this poin?"

The Duties of Right View

Observe: This is stress

Observe: This is the way to its end

Knowledge vs. Knowing

Socratic Quest for Essenses

Functional Knowledge

Functional knowledge used to reach a direct "knowing" that transeends language and logic

The Simile of the Raft

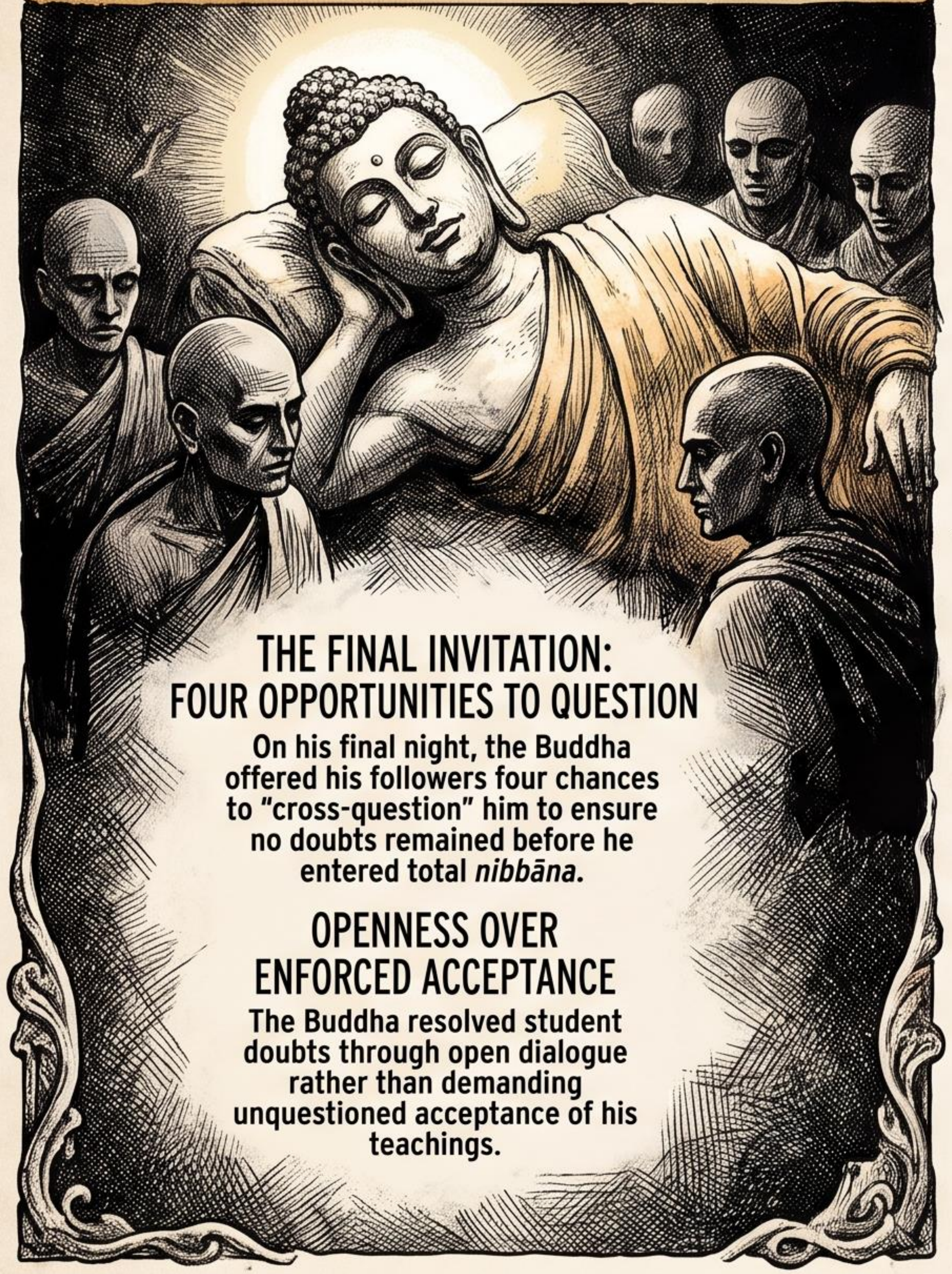
Unbinding (Awakening)

Instrumental Truths: Right views are "correct upinious" ahandoned at the moment of swoliening, as the goal hos beyond expression

The Dhamma as a Tool: The path is like a raft... used to cross the flood of ignorance, but not meant to be carried on one's head once the far shore is reached

THE ART OF THE STRATEGIC QUESTION: BUDDHA'S PATH TO RELEASE

Skill in Questions as a Tool for Ending Suffering

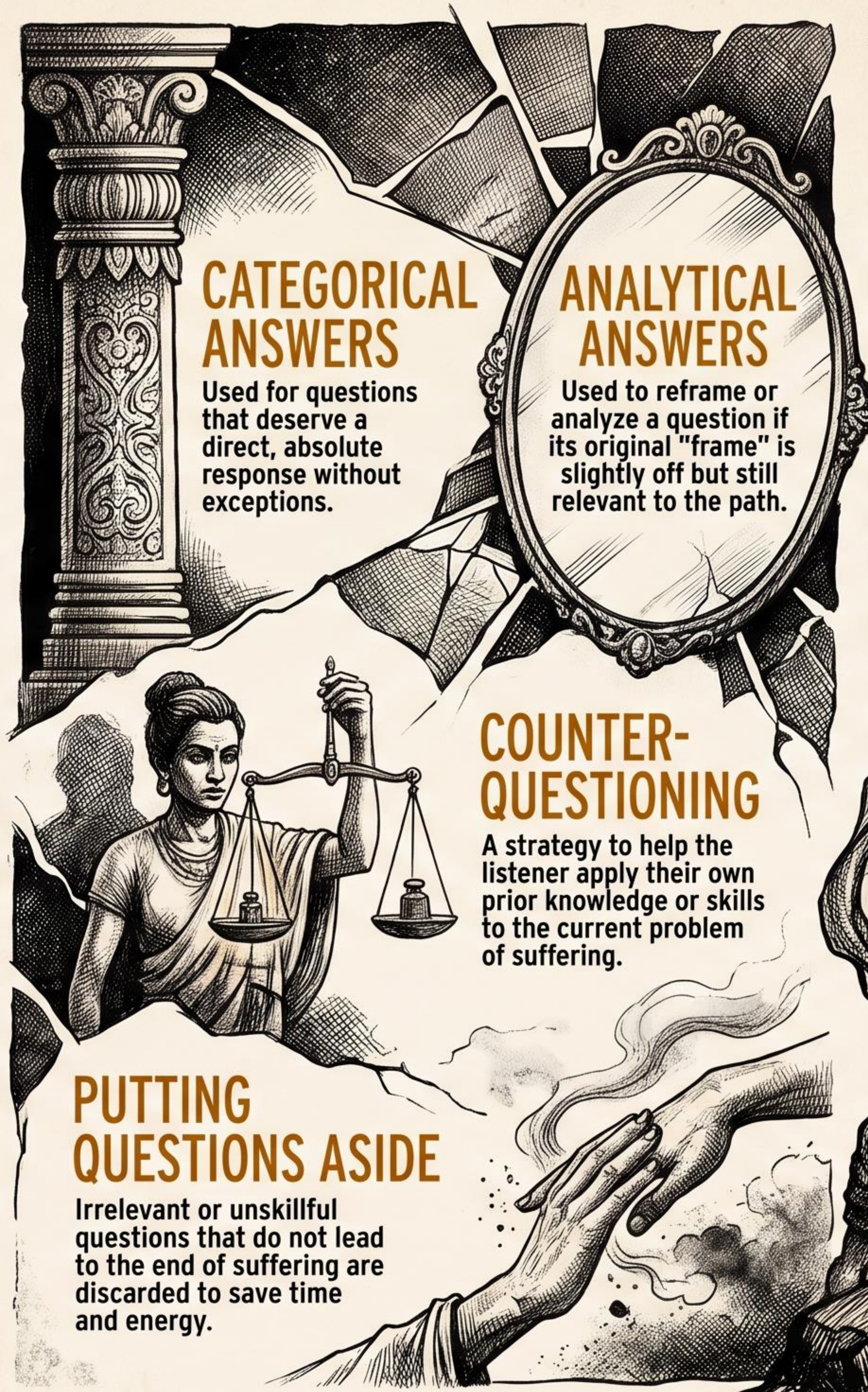


THE FINAL INVITATION: FOUR OPPORTUNITIES TO QUESTION

On his final night, the Buddha offered his followers four chances to "cross-question" him to ensure no doubts remained before he entered total *nibbāna*.

OPENNESS OVER ENFORCED ACCEPTANCE

The Buddha resolved student doubts through open dialogue rather than demanding unquestioned acceptance of his teachings.



CATEGORICAL ANSWERS

Used for questions that deserve a direct, absolute response without exceptions.

ANALYTICAL ANSWERS

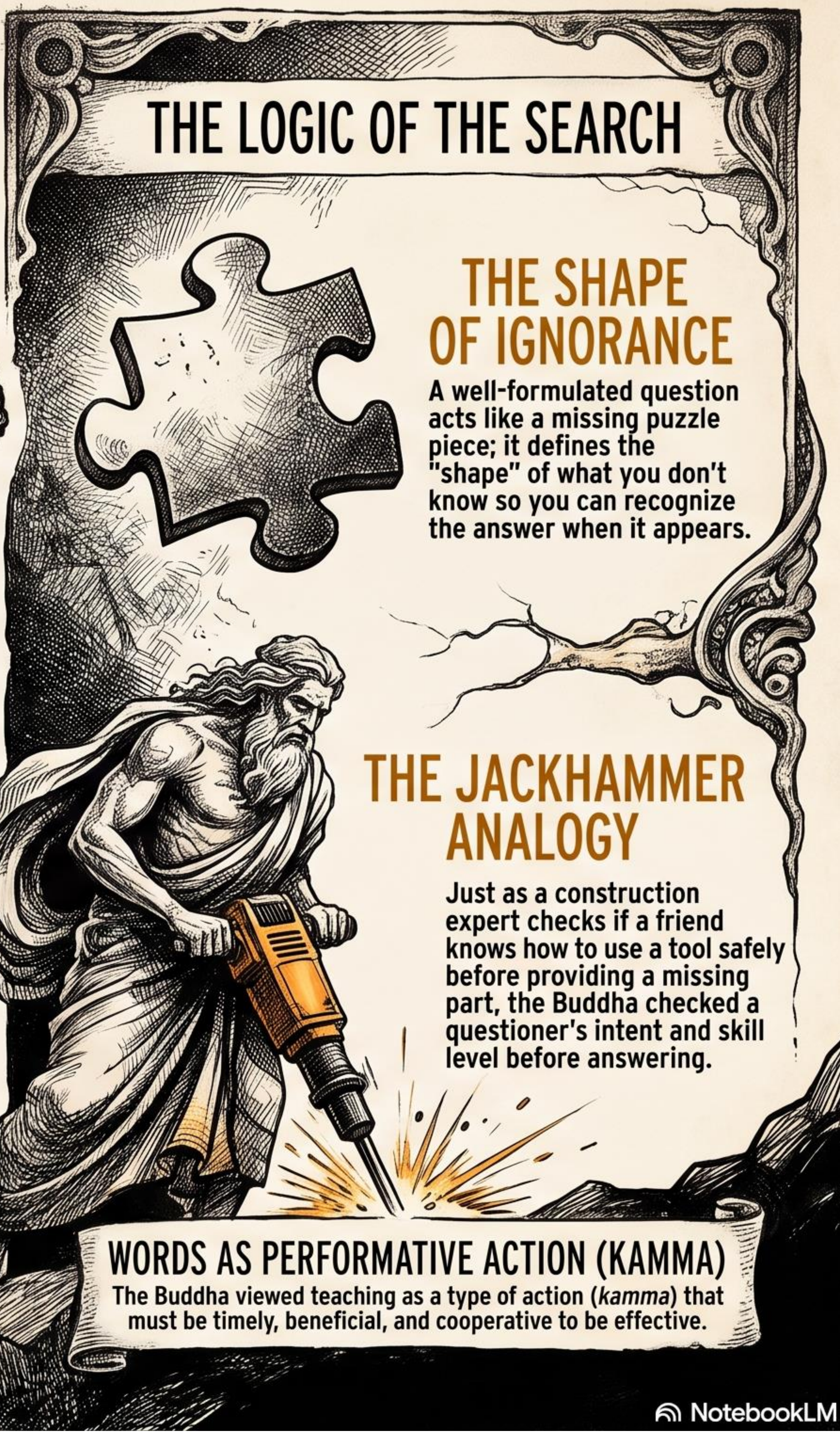
Used to reframe or analyze a question if its original "frame" is slightly off but still relevant to the path.

COUNTER-QUESTIONING

A strategy to help the listener apply their own prior knowledge or skills to the current problem of suffering.

PUTTING QUESTIONS ASIDE

Irrelevant or unskillful questions that do not lead to the end of suffering are discarded to save time and energy.



THE LOGIC OF THE SEARCH

THE SHAPE OF IGNORANCE

A well-formulated question acts like a missing puzzle piece; it defines the "shape" of what you don't know so you can recognize the answer when it appears.

THE JACKHAMMER ANALOGY

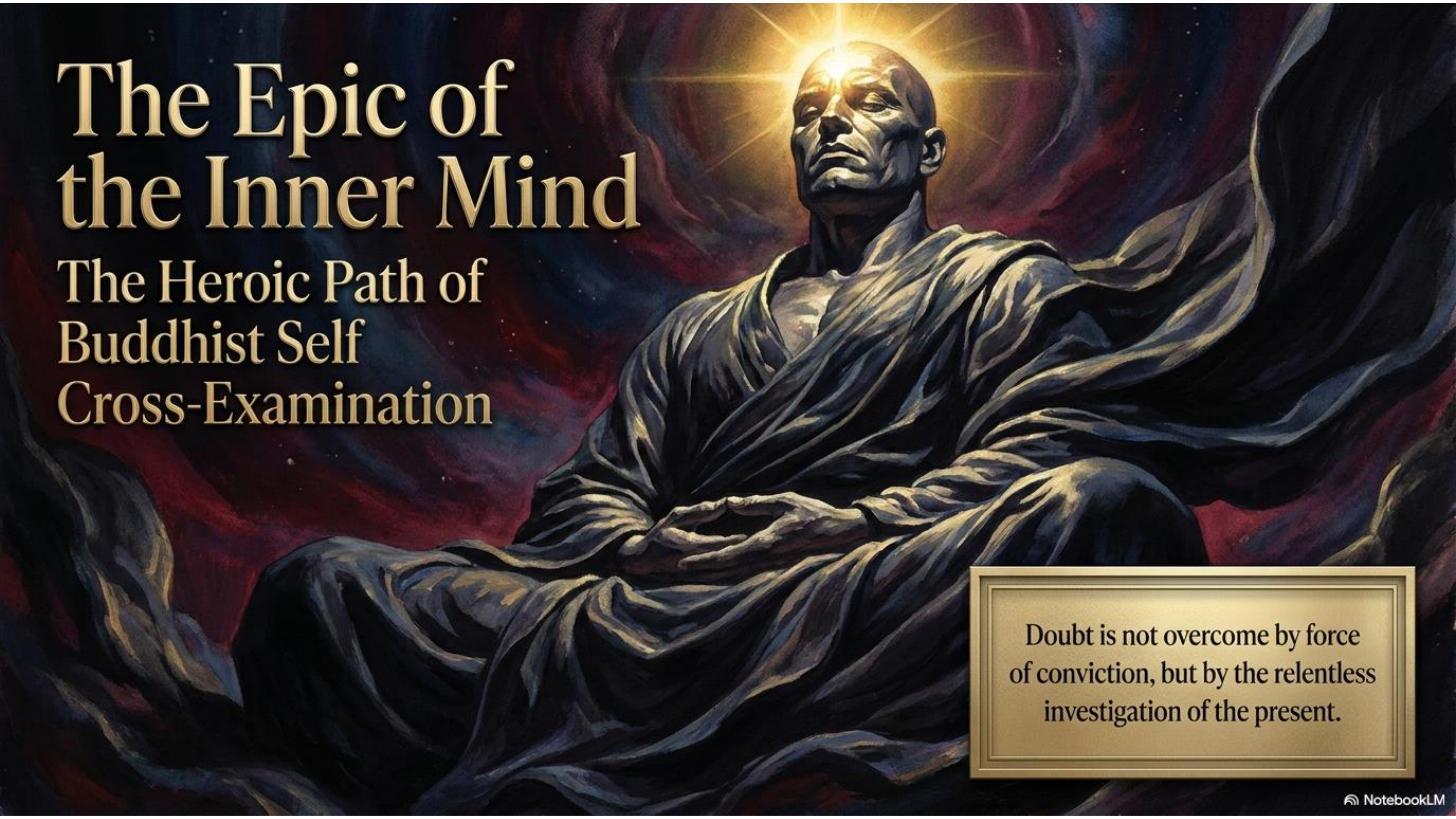
Just as a construction expert checks if a friend knows how to use a tool safely before providing a missing part, the Buddha checked a questioner's intent and skill level before answering.

WORDS AS PERFORMATIVE ACTION (KAMMA)

The Buddha viewed teaching as a type of action (*kamma*) that must be timely, beneficial, and cooperative to be effective.

The Epic of the Inner Mind

The Heroic Path of Buddhist Self Cross-Examination



Doubt is not overcome by force of conviction, but by the relentless investigation of the present.

The Dhamma must be seen in the here and now.

Sandiṭṭhiko: The principle that skillful and unskill'ful qualities are visibly present or absent in the mind.

Instead of blind faith, uncertainty is starved by the analysis of qualities (*dhamma-vicaya*) as a factor for awakening.

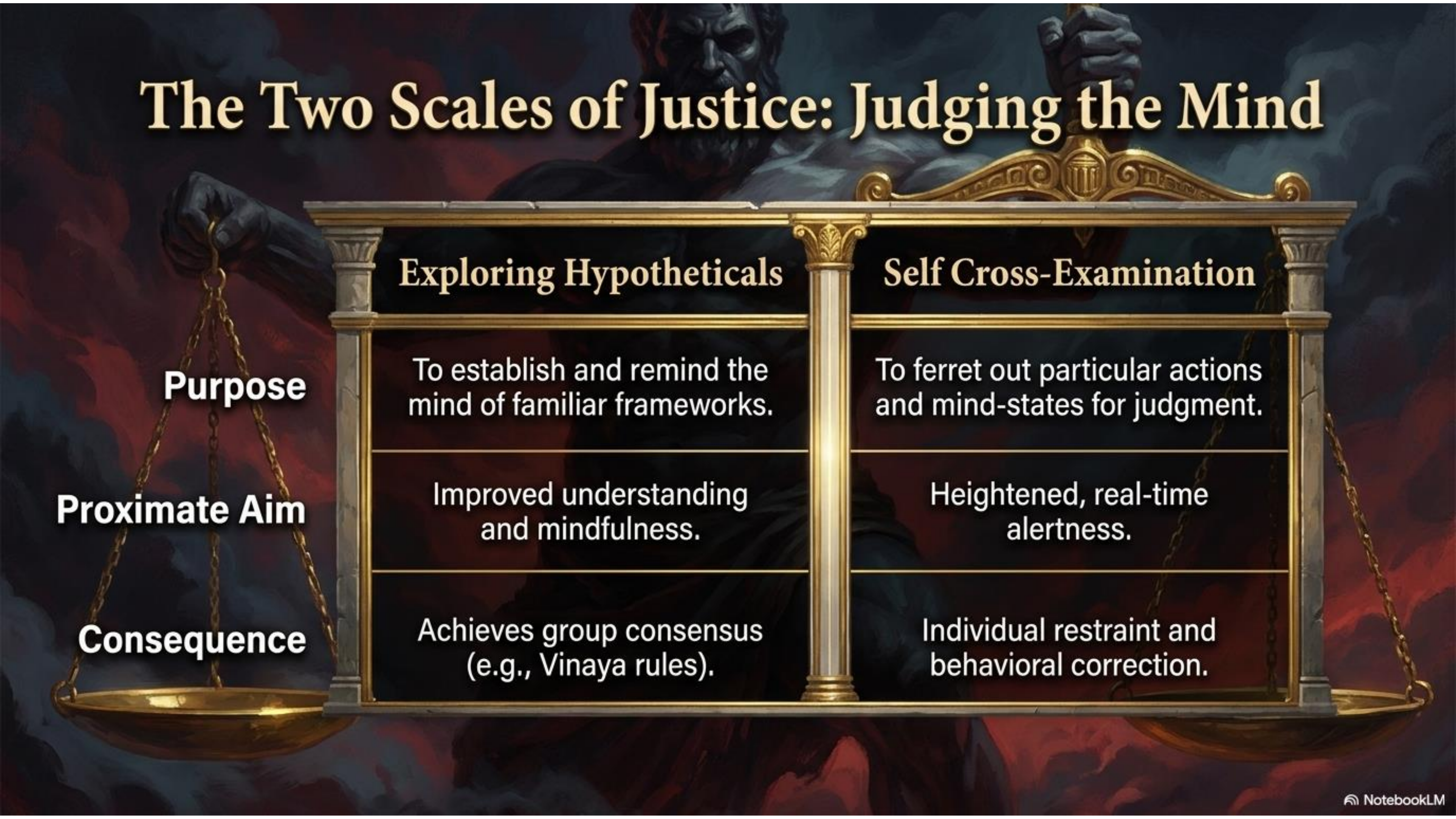
The Vanguard Questions

What is skillful? What is unskillful?

What is blameworthy? What is blameless?

What, having been done by me, will be for my long-term harm & suffering... or my benefit & happiness?

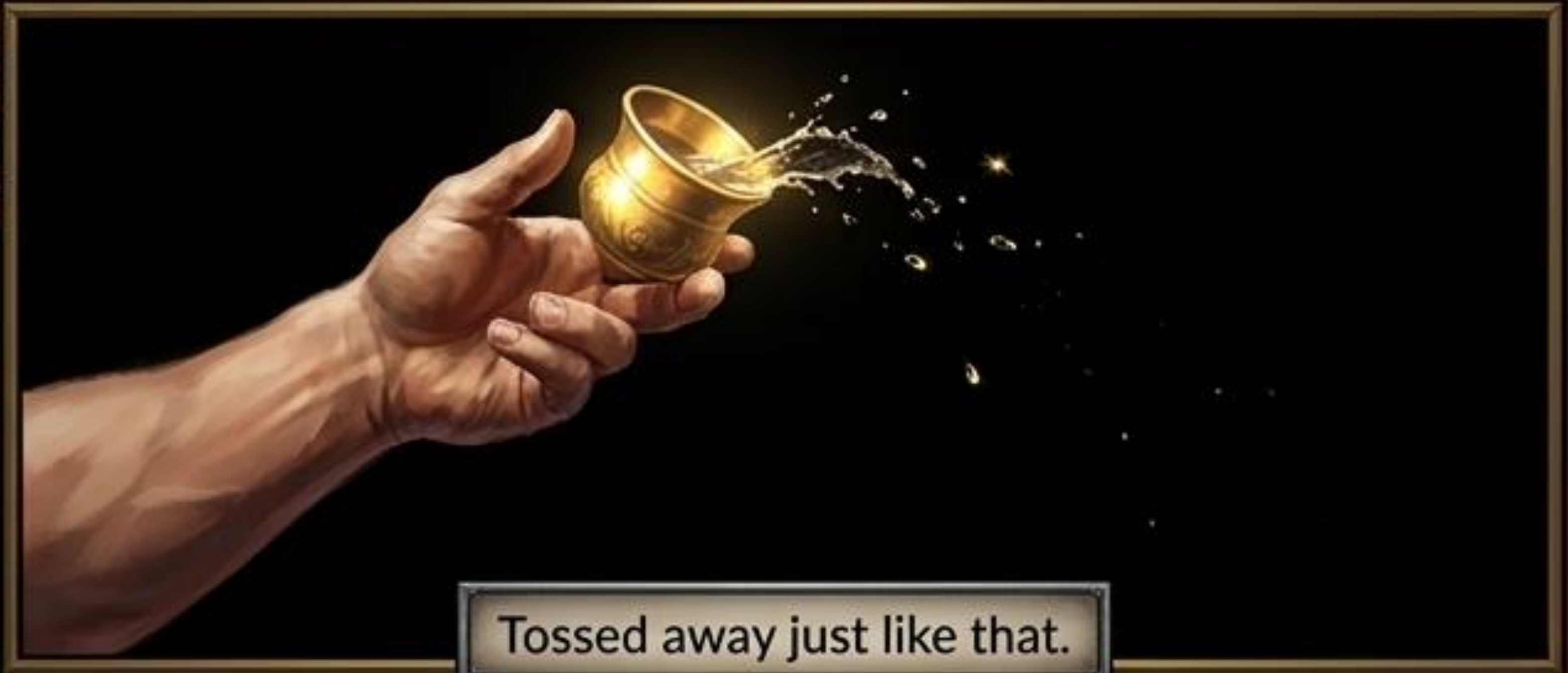
The Two Scales of Justice: Judging the Mind



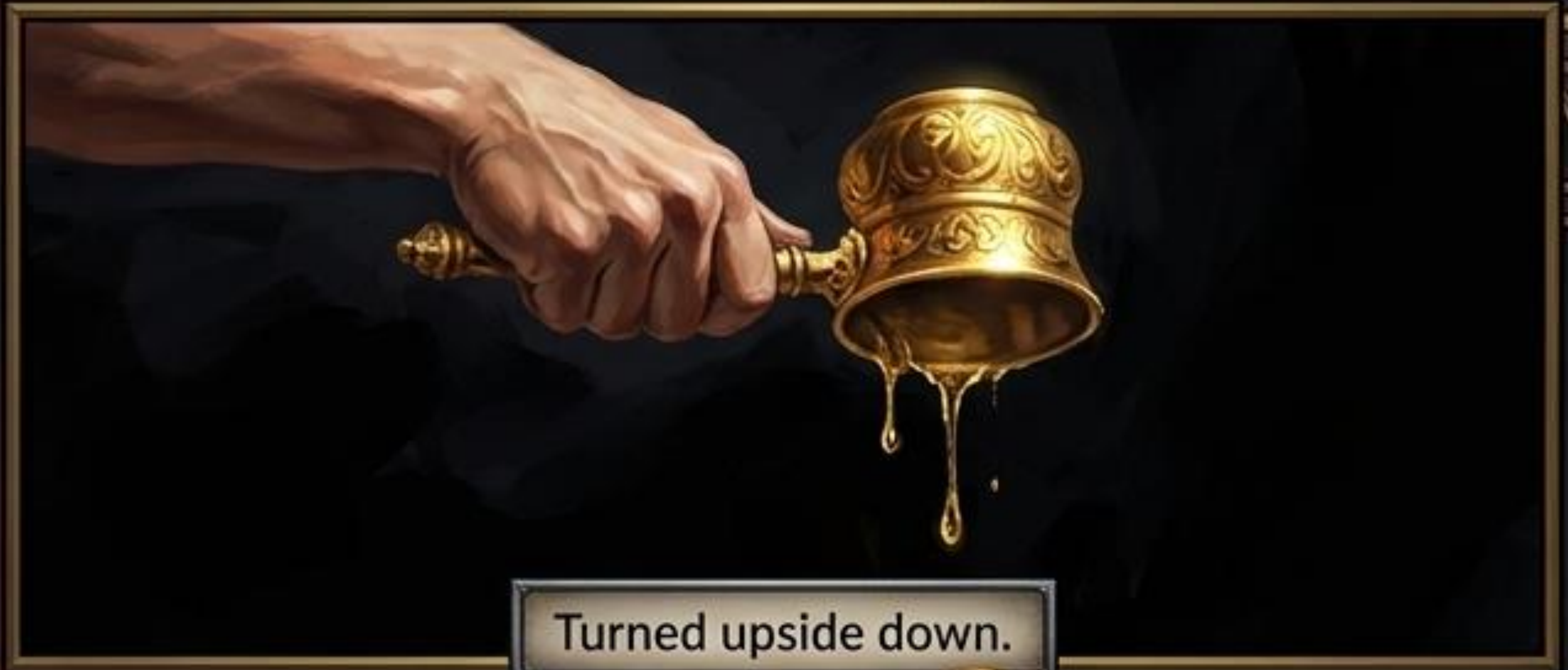
	Exploring Hypotheticals	Self Cross-Examination
Purpose	To establish and remind the mind of familiar frameworks.	To ferret out particular actions and mind-states for judgment.
Proximate Aim	Improved understanding and mindfulness.	Heightened, real-time alertness.
Consequence	Achieves group consensus (e.g., Vinaya rules).	Individual restraint and behavioral correction.

Truthfulness is the unshakeable foundation of inquiry.

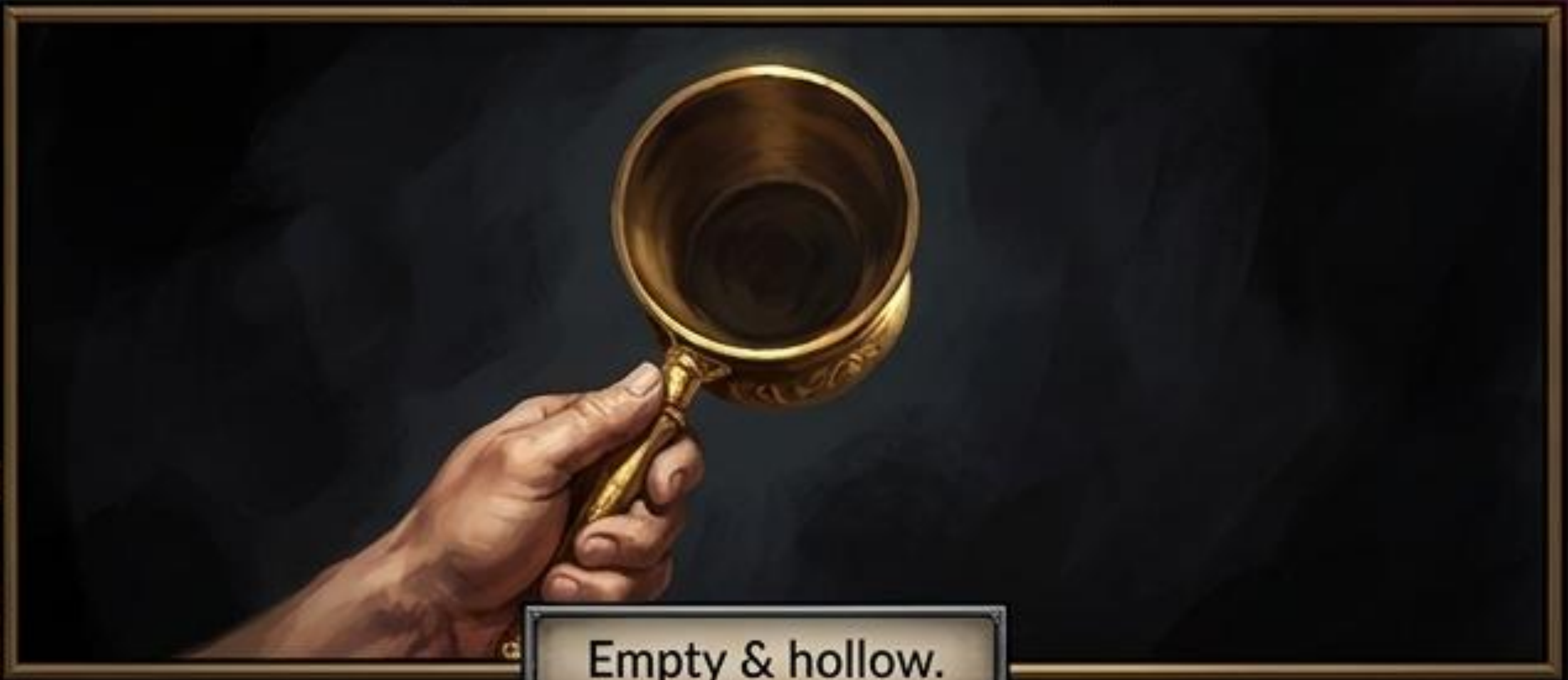
Self-interrogation fails without ruthless honesty. Like a royal elephant that recklessly throws its trunk into battle, a liar has no restraint.



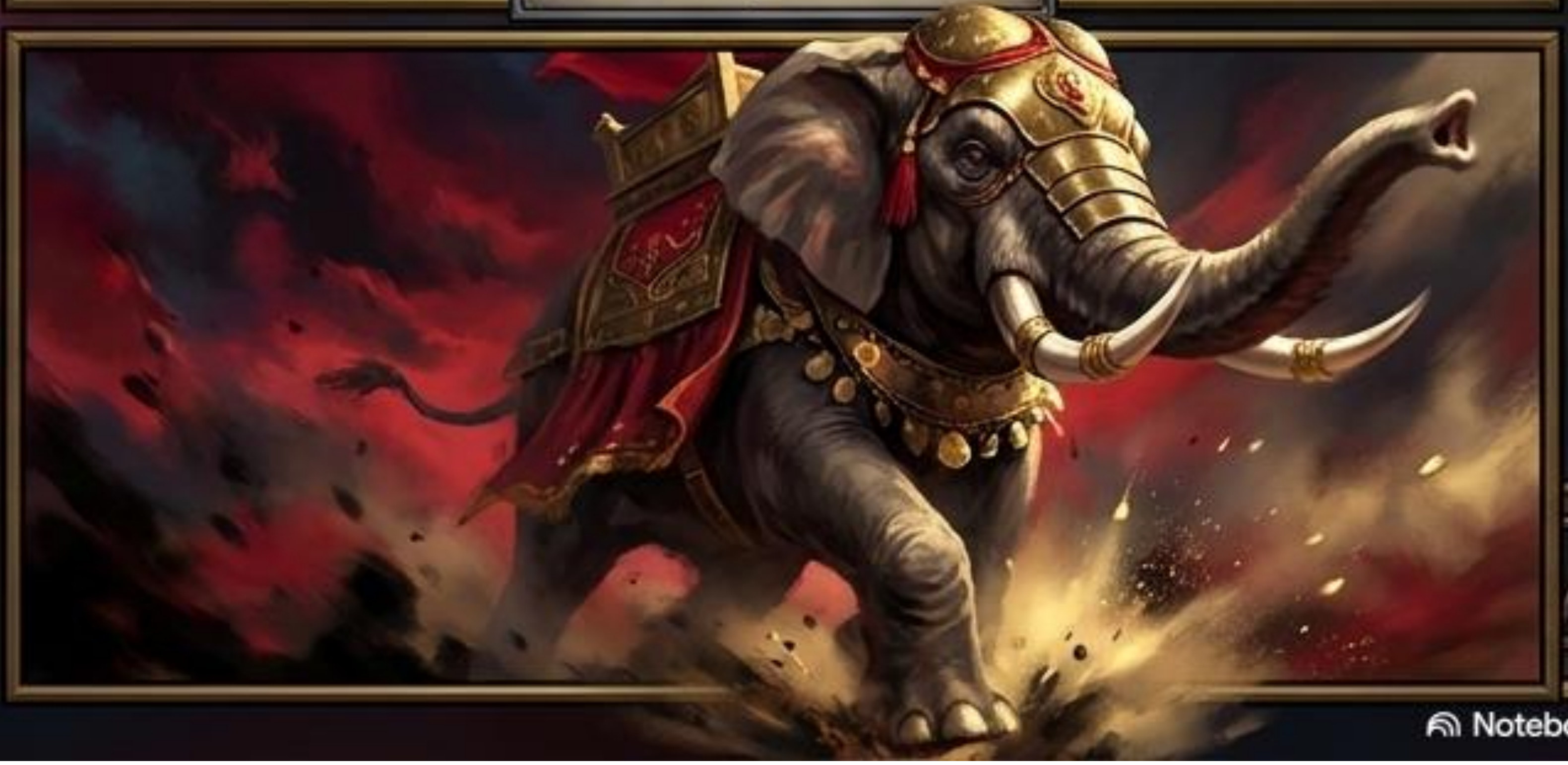
Tossed away just like that.



Turned upside down.



Empty & hollow.



The Crucible of Choice: Taking responsibility for your guide.

The pursuit of truth begins by choosing a teacher. If you turn a blind eye to a teacher's unskillful behavior, you will inevitably turn a blind eye to your own.

Diagnostic Checklist (The MN 95 Test)

- ☐ **Observe over time:** Is this person truly wise, or just persuasive?
- ☐ **Test for Greed:** Would they say 'I know' while not knowing?
- ☐ **Test for Aversion:** Are their actions driven by malice?
- ☐ **Test for Delusion:** Would they urge another to act for their long-term harm?

The Timeline of Action: Striking at the root of Karma.

Phase 1: Intending

Will this action lead to self-affliction, the affliction of others, or both?

Phase 2: Executing

While doing this, is it producing harm and pain right now?

Phase 3: Completing

Judge the results. If unskillful, confess to a knowledgeable friend to ensure future restraint. If skillful, dwell in joy and continue training.

HEEDFULNESS IS THE ROOT OF ALL SKILLFULNESS.

Goodness does not come from an innate purity in the mind. It comes from a keen, urgent sense of the dangers of unskillful habits, and a relentless desire to replace them with skillful ones.

THE MOTIVATORS

Conviction: The belief that our actions yield real results.

Compassion: The desire to cause no harm.

Healthy Shame: The self-esteem to reject unworthy actions.

Without heedfulness, mindfulness merely notes mental states; with it, mindfulness actively destroys unskillful qualities.

The Anatomy of the Heroic Self

The perception of “Self” is a temporary tool. Awakening requires generating desire, which involves producing the self in a skillful, capable form before it is ultimately discarded.

“I” as Consumer

Driven by the urgent realization: “I am beset by aging & death… I must look after myself in a pure way.”

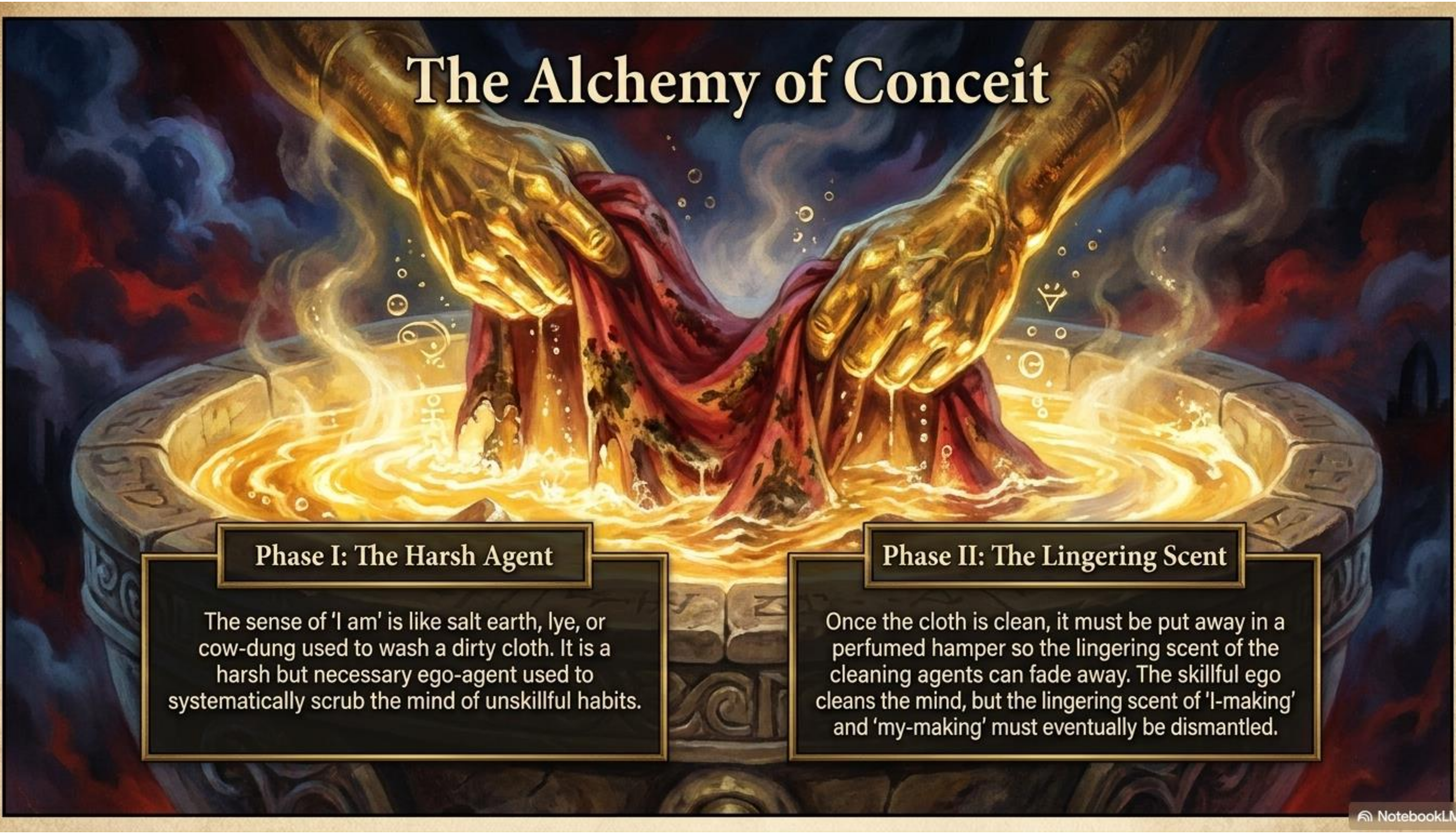
Focuses on my long-term benefit.

“I” as Producer

Relying on conceit to end conceit: “That monk has entered awareness-release right in the here & now. Then why not me?”

Focuses on my effort.

The Alchemy of Conceit



Phase I: The Harsh Agent

The sense of ‘I am’ is like salt earth, lye, or cow-dung used to wash a dirty cloth. It is a harsh but necessary ego-agent used to systematically scrub the mind of unskillful habits.

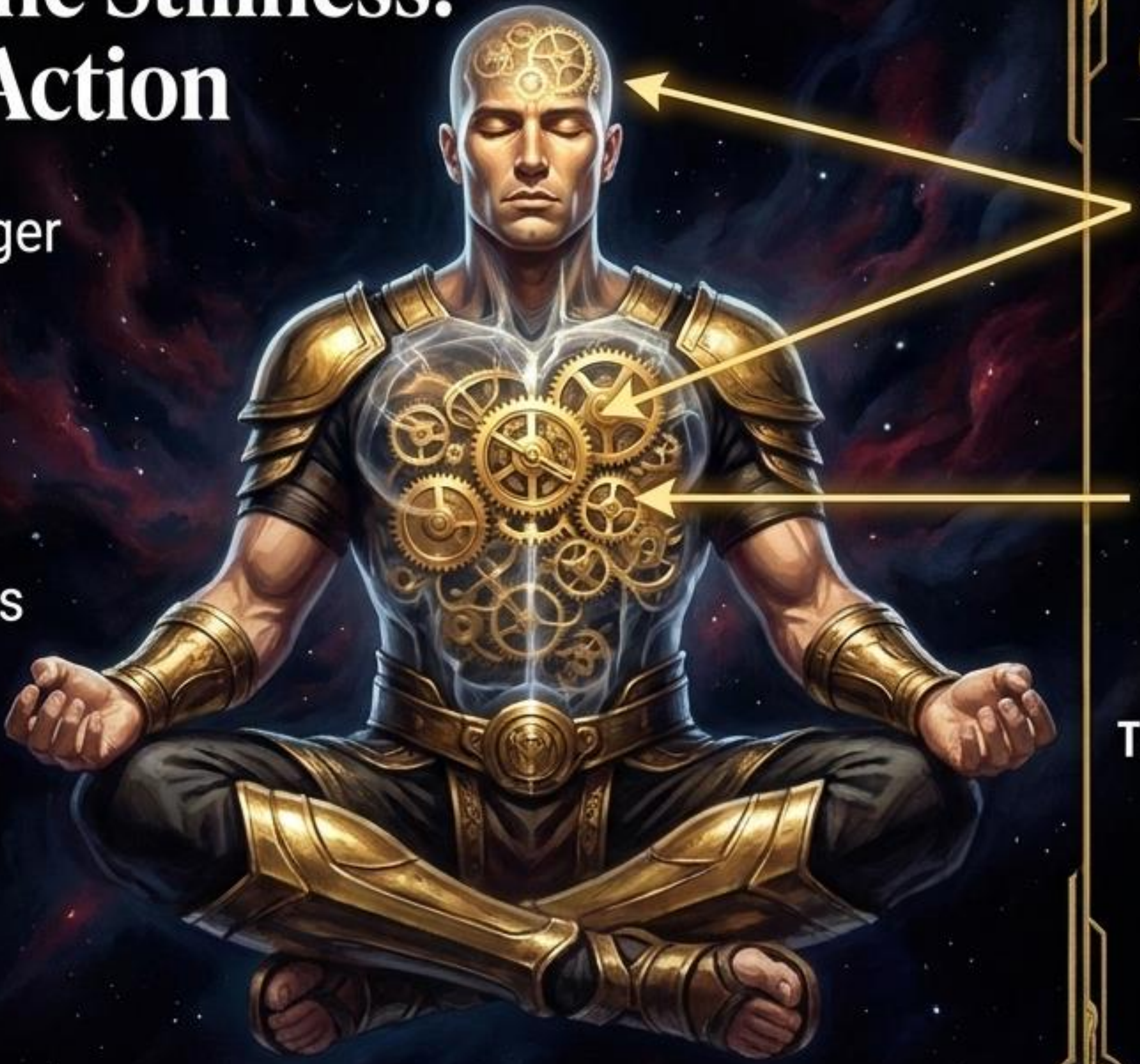
Phase II: The Lingering Scent

Once the cloth is clean, it must be put away in a perfumed hamper so the lingering scent of the cleaning agents can fade away. The skillful ego cleans the mind, but the lingering scent of ‘I-making’ and ‘my-making’ must eventually be dismantled.

Interrogating the Stillness: Meditation as Action

There is a profound danger in misreading formless meditative states as a metaphysical 'ground of being.'

Even the highest stillness is an intentional, fabricated action.



The Meditator's Cross-Examination

1. The Stress Test

Ask: Where is the element of subtle stress or disturbance here?

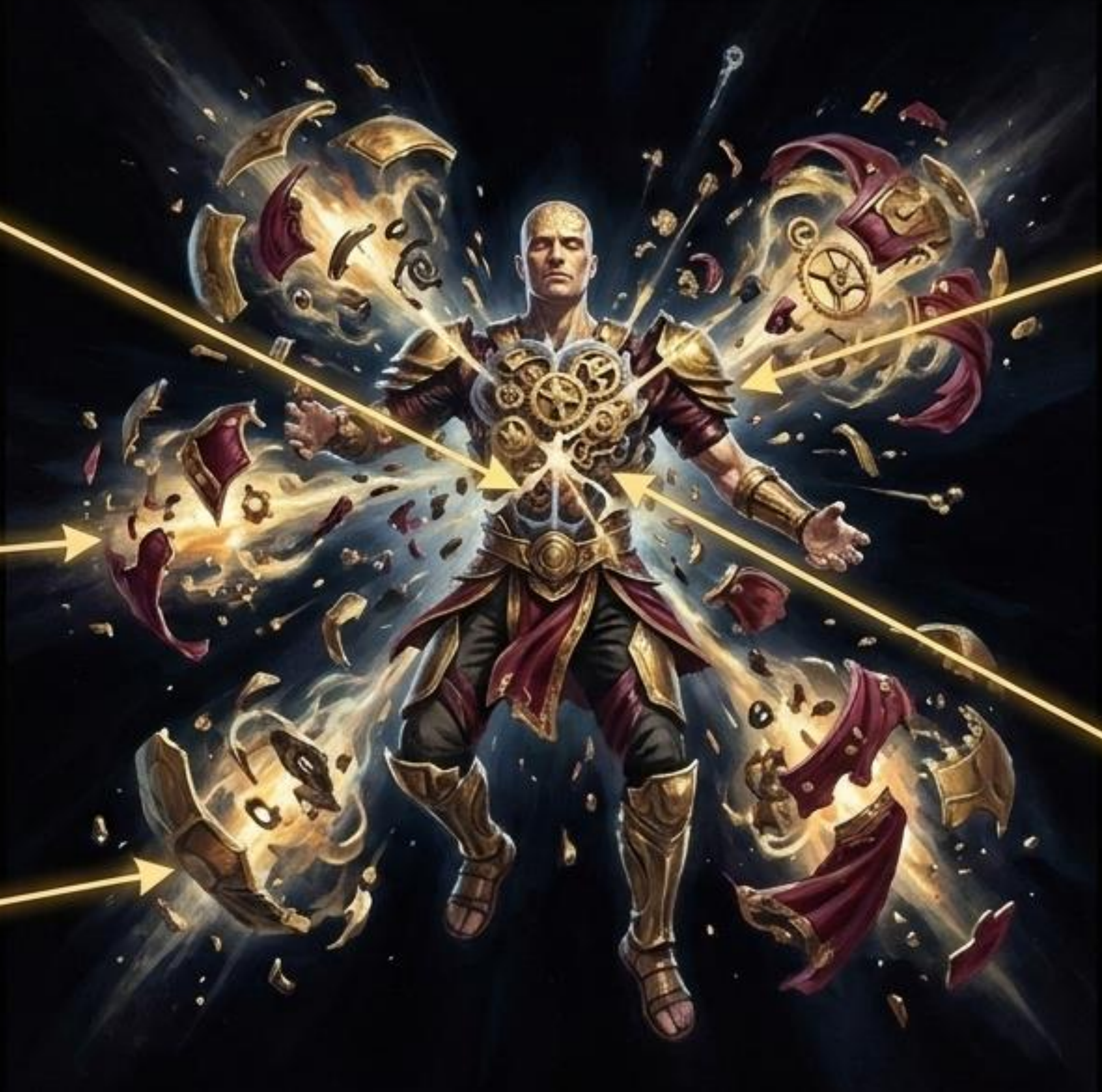
2. The Causal Test

Ask: What intentional action is causing it?

This relentless questioning prevents metaphysical traps and pushes the mind toward true unfabricated release.

The Questionnaire of Liberation: Dismantling the Aggregates.

The goal is not a metaphysical conclusion about whether a self 'exists,' but judging whether the action of self-identification is skillful. It is not.



Form

'Is this constant or inconstant?'
→ Inconstant.
'Is what is inconstant easeful
or stressful?' → Stressful.
'Is it fitting to regard this as:
This is mine,
This is my self?' → **No.**

Feeling

'Is this constant or inconstant?'
'Is what is inconstant easeful
or stressful?' → Stressful.
'Is it fitting to regard this as:
This is mine,
This is my self?' → **No.**

Perception

'Is this constant or inconstant?'
'Is what is inconstant easeful
or stressful?' → Stressful.
'Is it fitting to regard this as:
This is mine,
This is my self?' → **No.**

Fabrications

'Is this constant or inconstant?'
→ Inconstant.
'Is what is inconstant easeful
or stressful?' → Stressful.
'Is it fitting to regard this as:
This is mine,
This is my self?' → **No.**

Consciousness

'Is this constant or inconstant?'
→ Inconstant.
'Is what is inconstant easeful
or stressful?' → Stressful.
'Is it fitting to regard this as:
This is mine,
This is my self?' → **No.**

The Paradox of the Heroic Ego

Forge the Armor

Meticulously forge a heroic, heedful ego capable of intense ethical restraint and deep meditative focus.

↓

Abandon the Shadows

Use this strong “I-making” to drive out and abandon all other unskillful qualities and hindrances.

↓

Shatter the Constructor

Turn the weapon of inquiry onto the constructor itself. The effort of the self is used to utterly destroy the clinging to the self.

The Final Unbinding

When all avenues of fabricated happiness are shut off by relentless cross-examination, the mind finally inclines toward the totally unfabricated. Anything that cannot stand up to questioning cannot be genuine Dhamma.

The epic ends not in the triumph of the self, but in total, unshakeable freedom from it.

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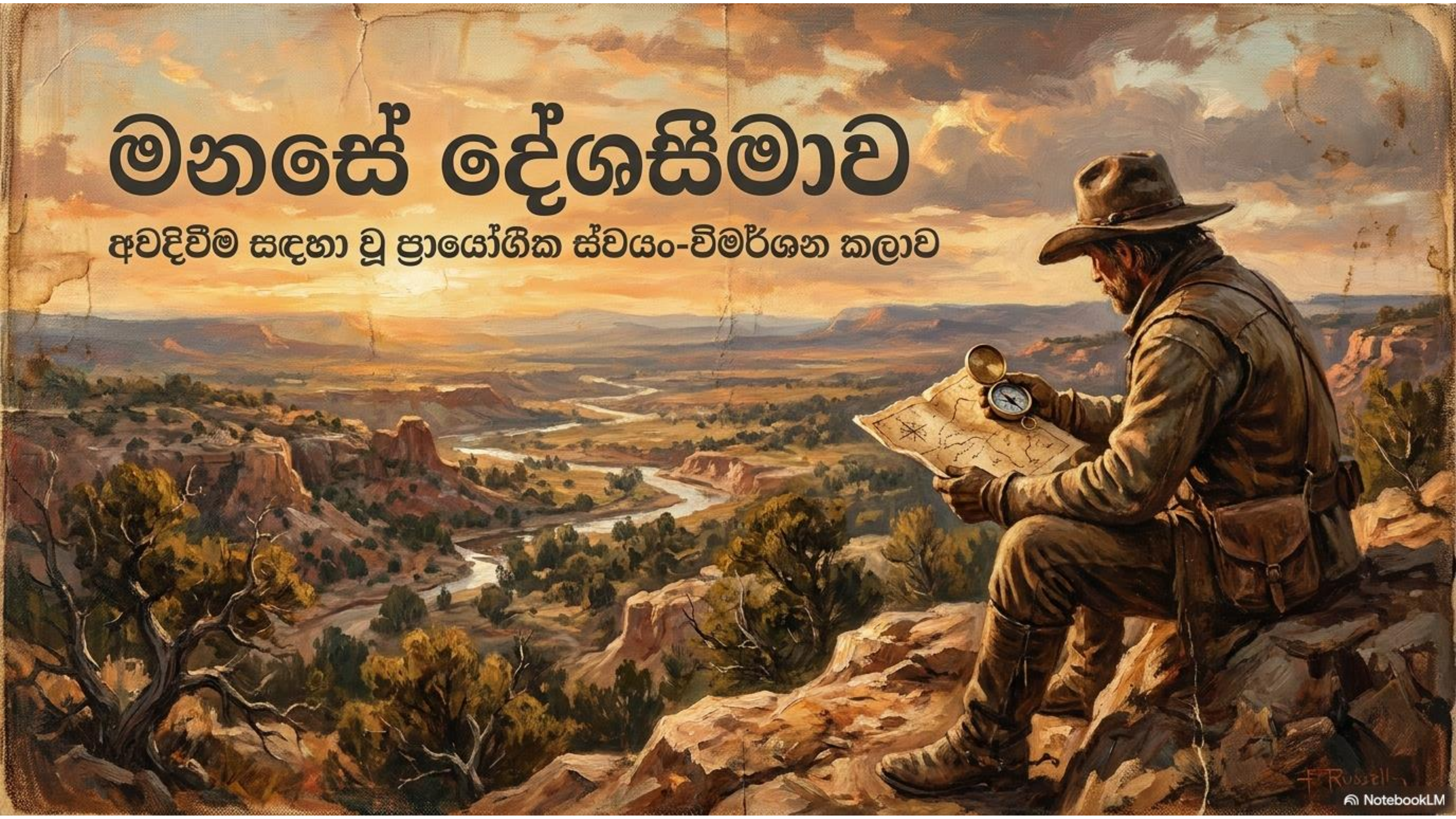

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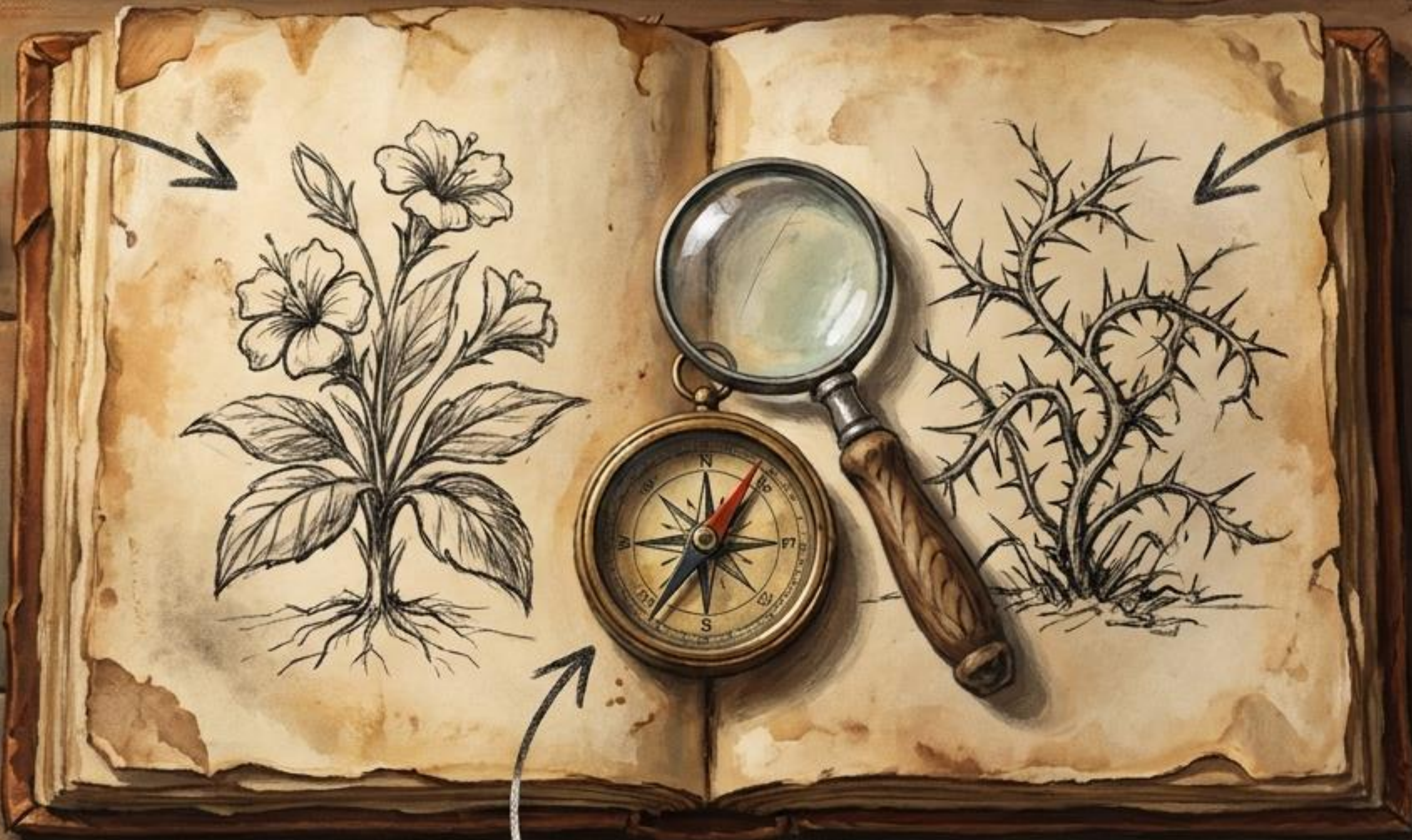

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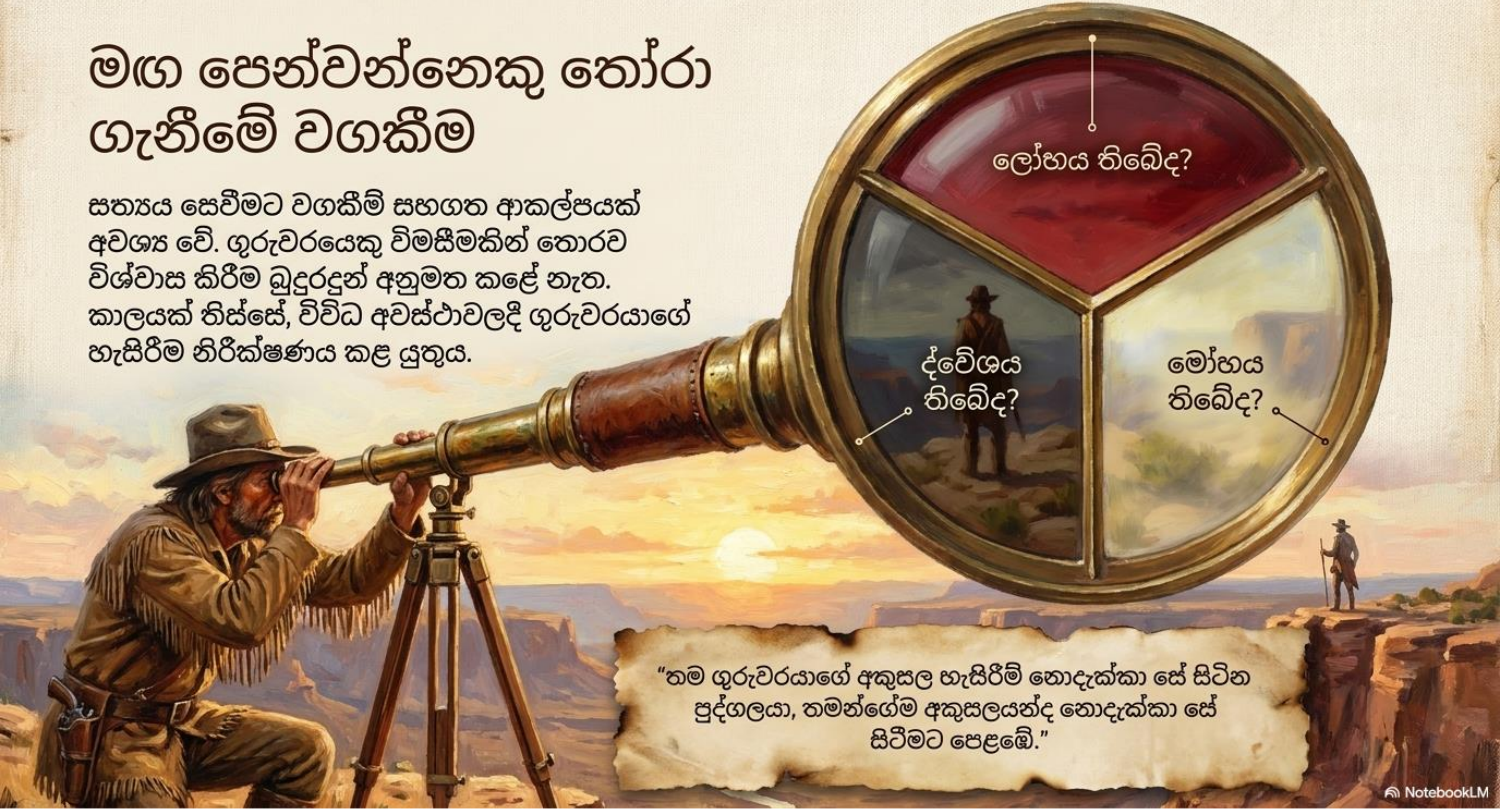
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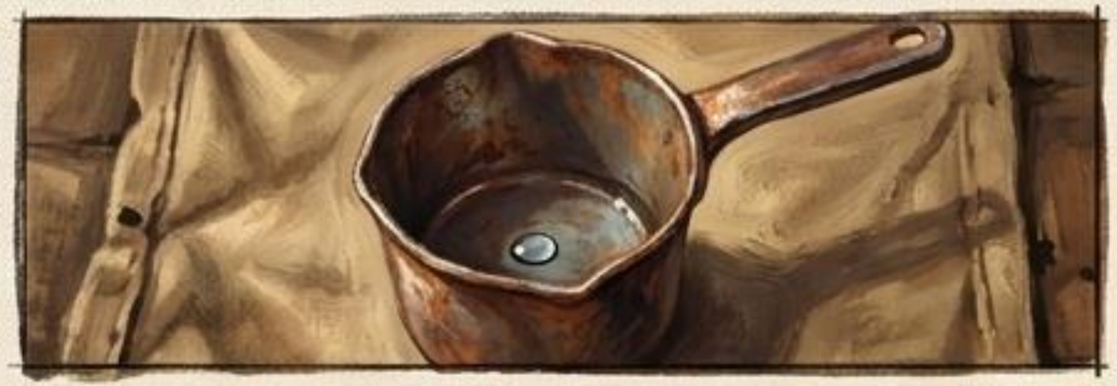

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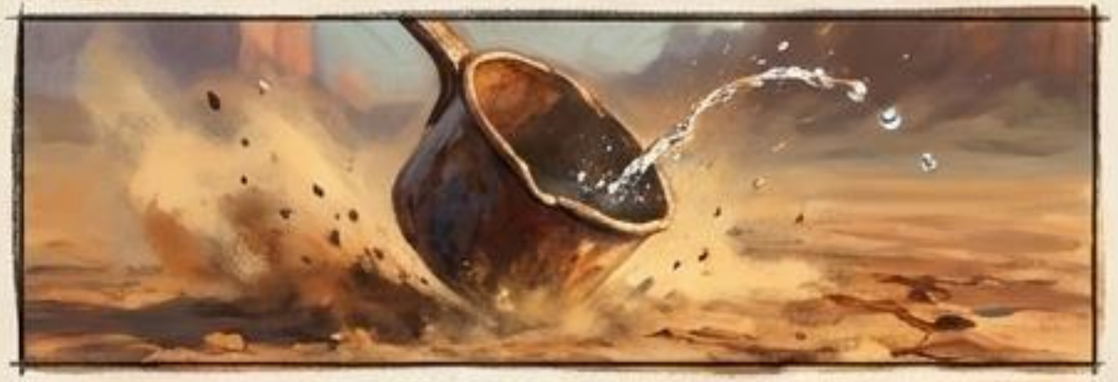

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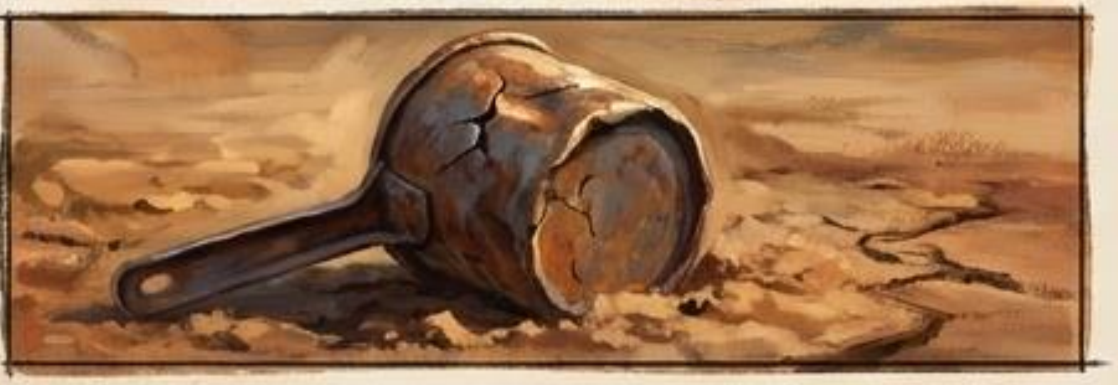

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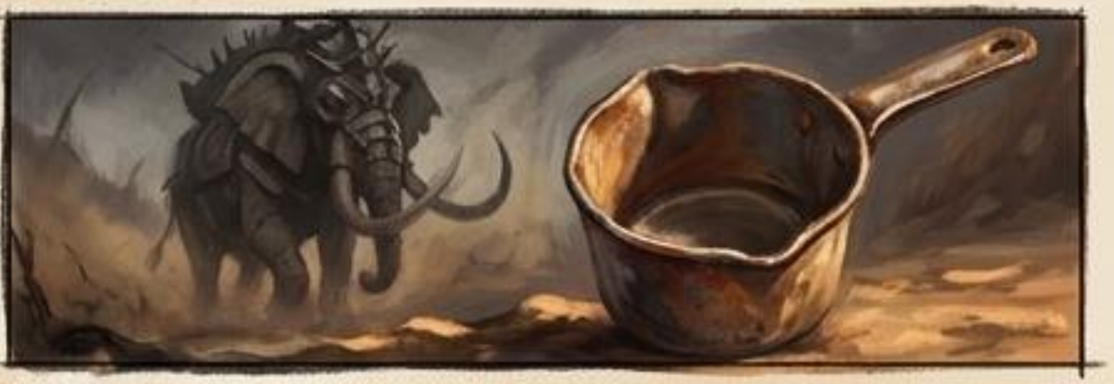

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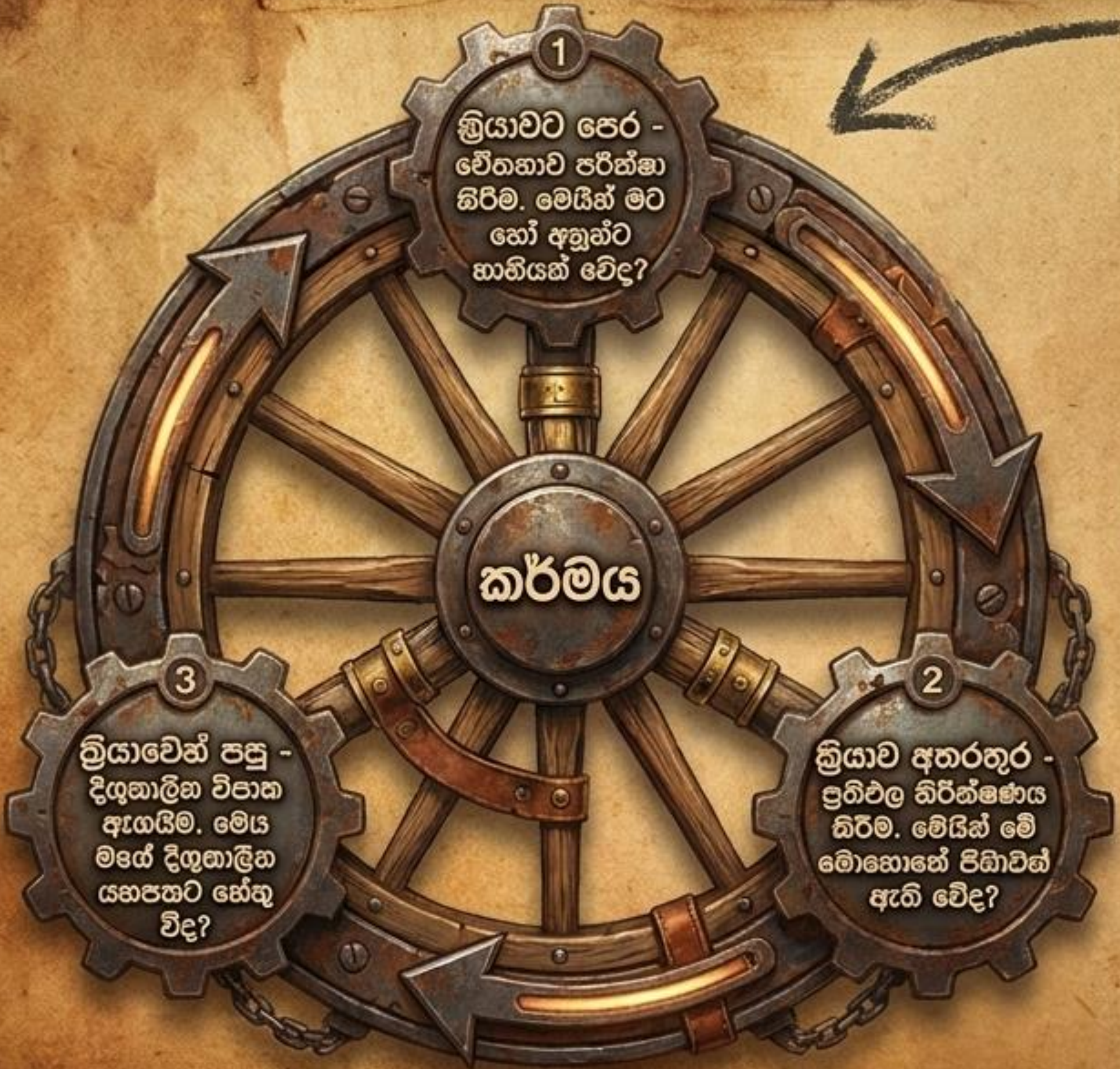


1 ක්‍රියාවට පෙර - චේතනාව පරීක්ෂා කිරීම. මෙයින් මට හෝ අනුන්ට හානියක් වේද?

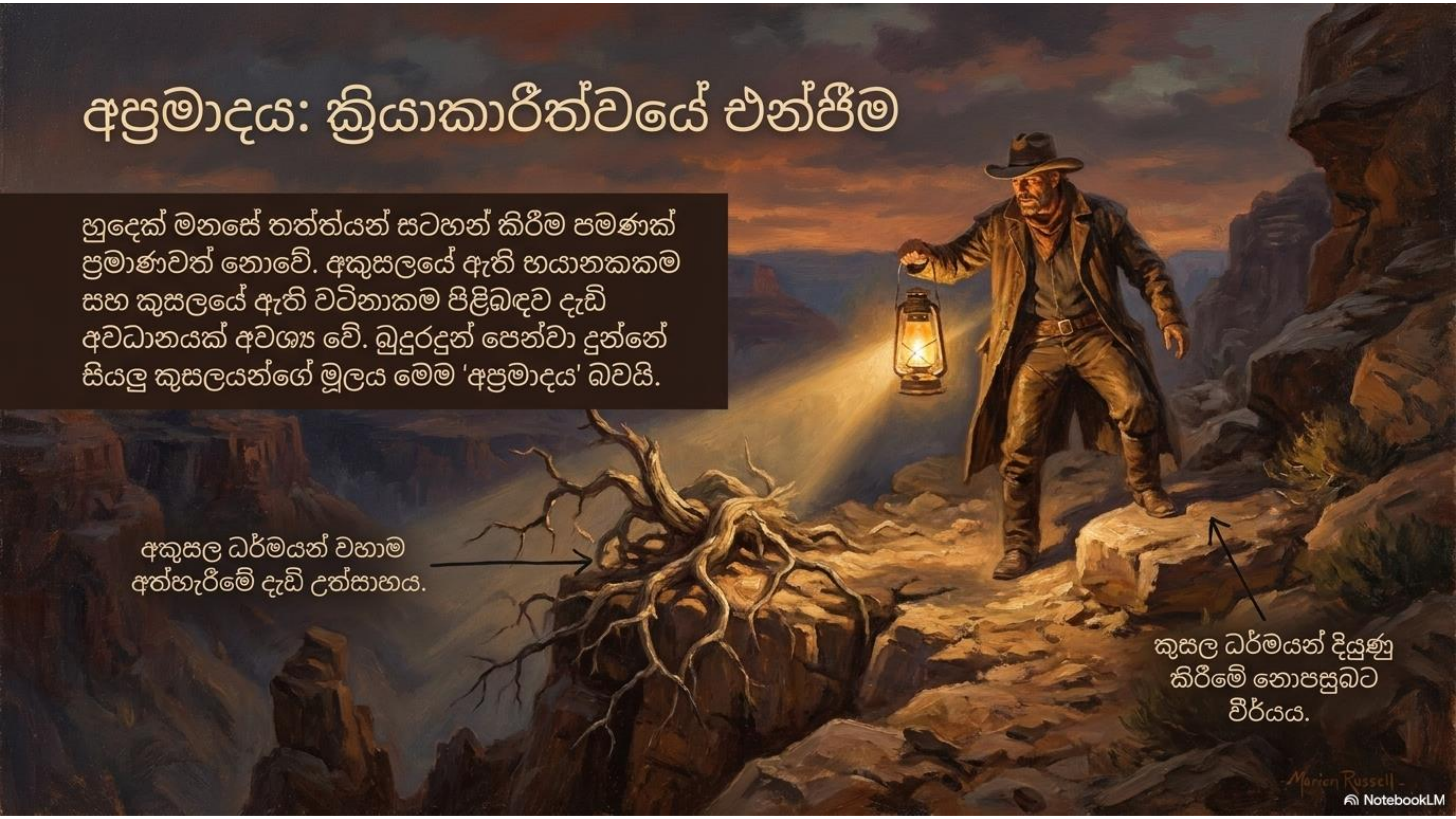
2 ක්‍රියාව අතරතුර - ප්‍රතිඵල නිරීක්ෂණය කිරීම. මෙයින් මේ මොහොතේ පීඩාවක් ඇති වේද?

3 ක්‍රියාවෙන් පසු - දිගුකාලීන විපාක ඇගයීම. මෙය මගේ දිගුකාලීන යහපතට හේතු විද?

වැරදි නිවැරදි කරගනිමින්, ගුරුවරයෙකුගේ උපදෙස් මත කුසලතාවය වර්ධනය කිරීම.

අප්‍රමාදය: ක්‍රියාකාරීත්වයේ එන්ජිම

හුදෙක් මනසේ තත්ත්යන් සටහන් කිරීම පමණක් ප්‍රමාණවත් නොවේ. අකුසලයේ ඇති හයානකකම සහ කුසලයේ ඇති වටිනාකම පිළිබඳව දැඩි අවධානයක් අවශ්‍ය වේ. බුදුරදුන් පෙන්වා දුන්නේ සියලු කුසලයන්ගේ මූලය මෙම 'අප්‍රමාදය' බවයි.



අකුසල ධර්මයන් වහාම අත්හැරීමේ දැඩි උත්සාහය.

කුසල ධර්මයන් දියුණු කිරීමේ නොපසුබට වීර්යය.

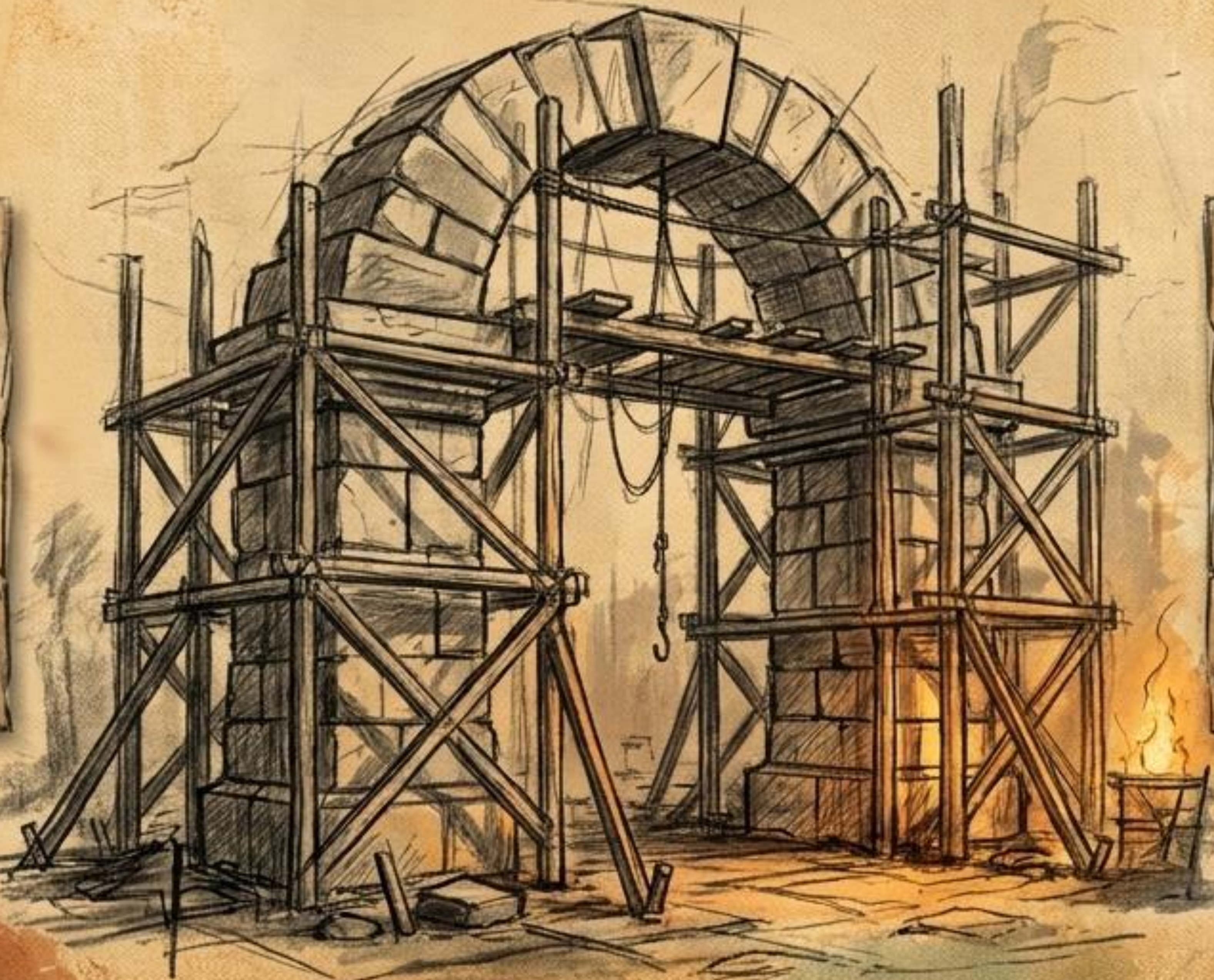
මම යන්න තාවකාලික මෙවලමක් ලෙස භාවිත කිරීම

බුදුදහම 'අනාත්ම' දේශනා කළද, මාර්ගය වැඩීමේදී සක්කාය දිට්ඨිය කුසලයක් ලෙස තාවකාලිකව භාවිතා කරයි.

'මම' පාරිභෝගිකයා ලෙස

අරමුණ: දිගුකාලීන සතුට සඳහා පෙළඹවීම.

උදාහරණය: මම ජරා, මරණ, ශෝකයන්ගෙන් පෙළෙමි... මගේ වීර්යය නොපසුබට විය යුතුය.



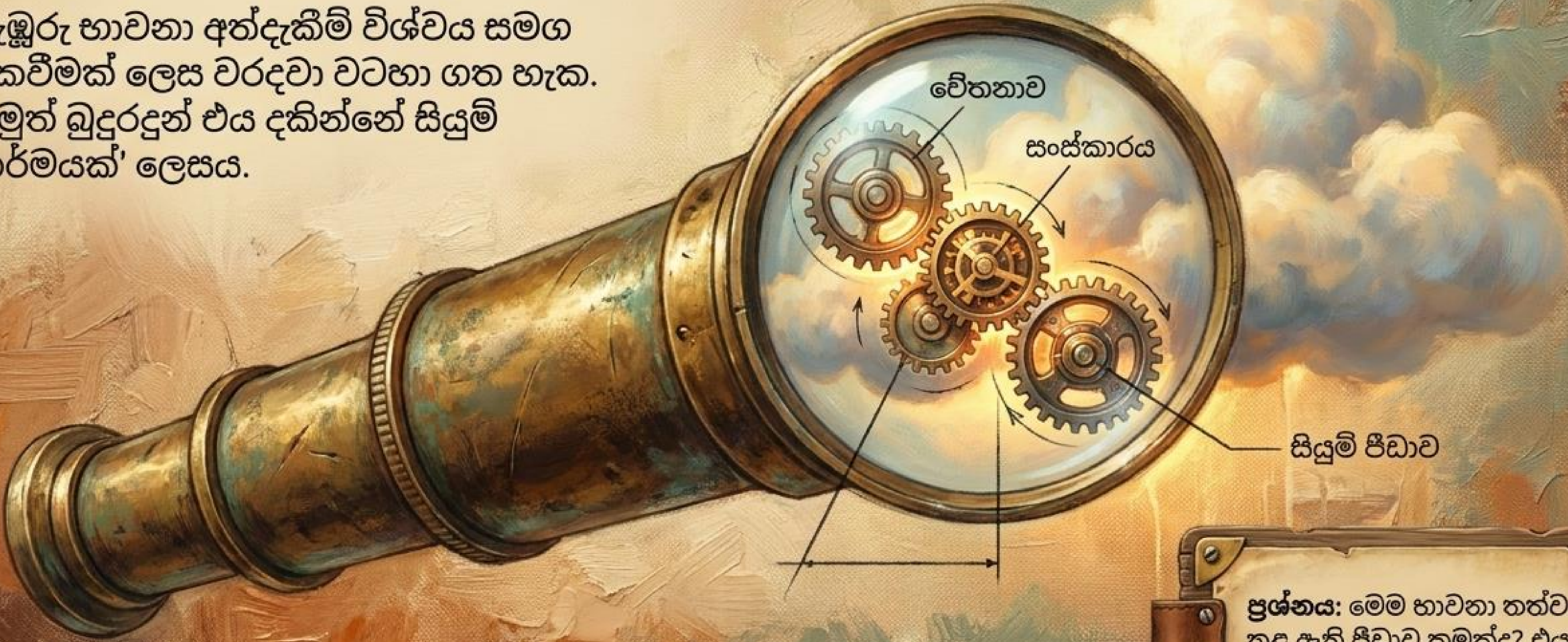
'මම' නිෂ්පාදකයා ලෙස

අරමුණ: අන් අයගේ සාර්ථකත්වය දැක තමා තුළ කුසල මානයක් ඇති කර ගැනීම.

උදාහරණය: අනෙක් භික්ෂුවට විමුක්තිය ලැබිය හැකි නම්, මට බැරි ඇයි?

භාවනාව: පාරභෞතික තෘත්වයක් නොව, කර්මයක් ලෙස දැකීම

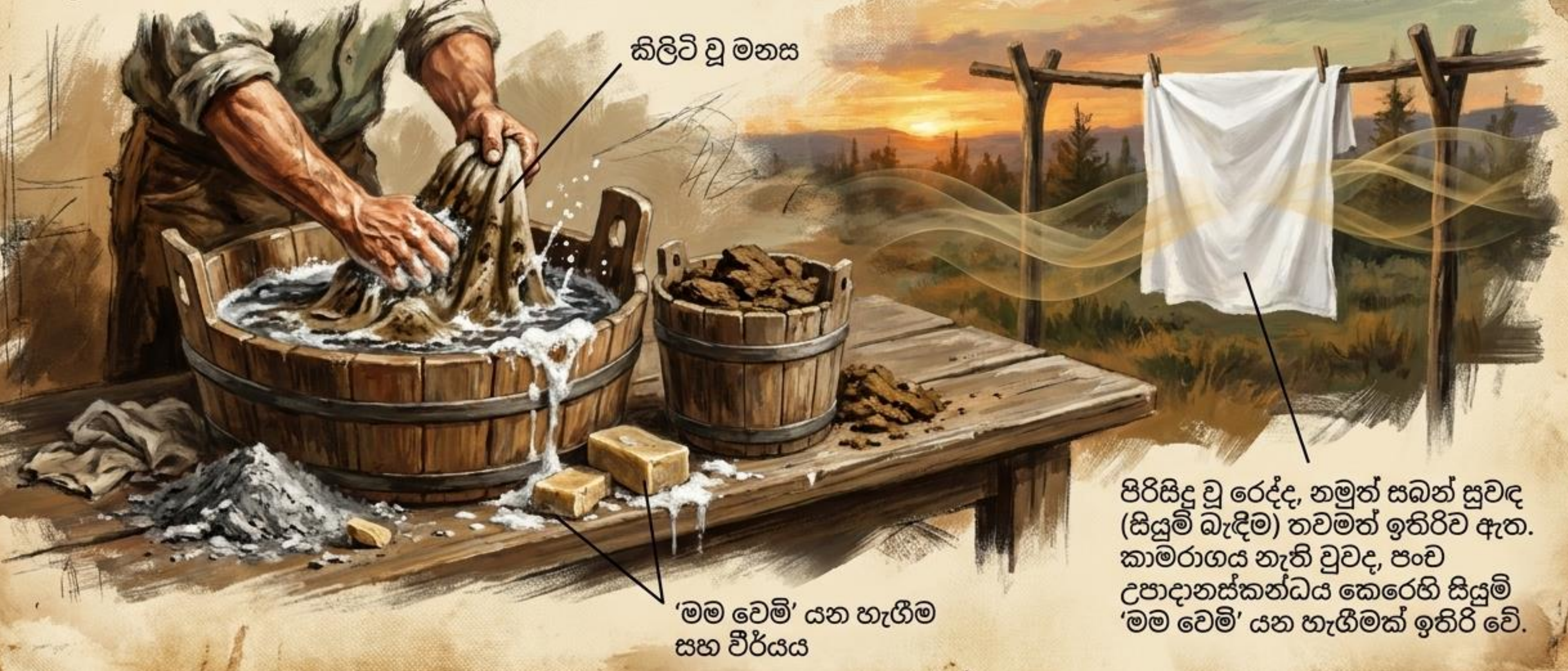
ගැඹුරු භාවනා අත්දැකීම් විශ්වය සමග එකවීමක් ලෙස වරදවා වටහා ගත හැක. නමුත් බුදුරදුන් එය දකින්නේ සියුම් 'කර්මයක්' ලෙසය.


චේතනාව
සංස්කාරය
සියුම් පීඩාව

ප්‍රශ්නය: මෙම භාවනා තත්වය තුළ ඇති පීඩාව කුමක්ද? එයට හේතු වන ක්‍රියාව කුමක්ද?

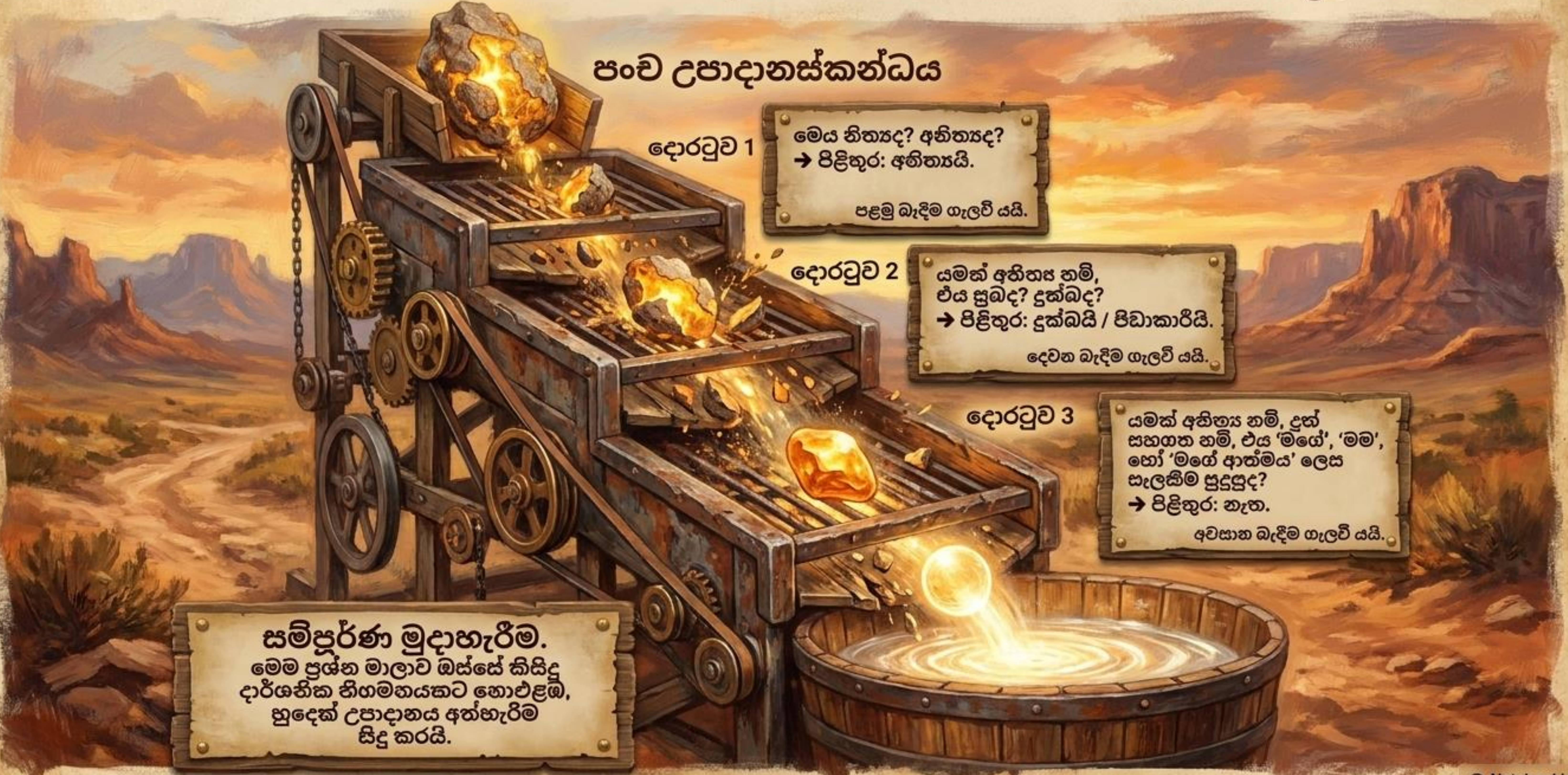
පිරිසිදු කිරීමේ කාරක උපමාව (අස්මි මානය පිරිසිදු කිරීම)

ඛේමක රහතන් වහන්සේගේ උපමාවට අනුව, මනස පිරිසිදු කිරීම අපිරිසිදු රෙද්දක් සේදීම වැනිය.


කිලිටි වූ මනස
'මම වෙමි' යන හැඟීම සහ වීර්යය

පිරිසිදු වූ රෙද්ද, නමුත් සබන් සුවඳ (සියුම් බැඳීම) තවමත් ඉතිරිව ඇත. කාමරාගය නැති වුවද, පංච උපාදානස්කන්ධය කෙරෙහි සියුම් 'මම වෙමි' යන හැඟීමක් ඉතිරි වේ.

‘අනාත්ම’ පෙරහන: අස්මි මානය ගලවා දැමීම



දොරටුව 1

මෙය නිත්‍යද? අනිත්‍යද?
➔ පිළිතුර: අනිත්‍යයි.

පළමු බැඳීම ගැලවී යයි.

දොරටුව 2

යමක් අනිත්‍ය නම්,
එය සුඛද? දුක්ඛද?
➔ පිළිතුර: දුක්ඛයි / පිඩාකාරීයි.

දෙවන බැඳීම ගැලවී යයි.

දොරටුව 3

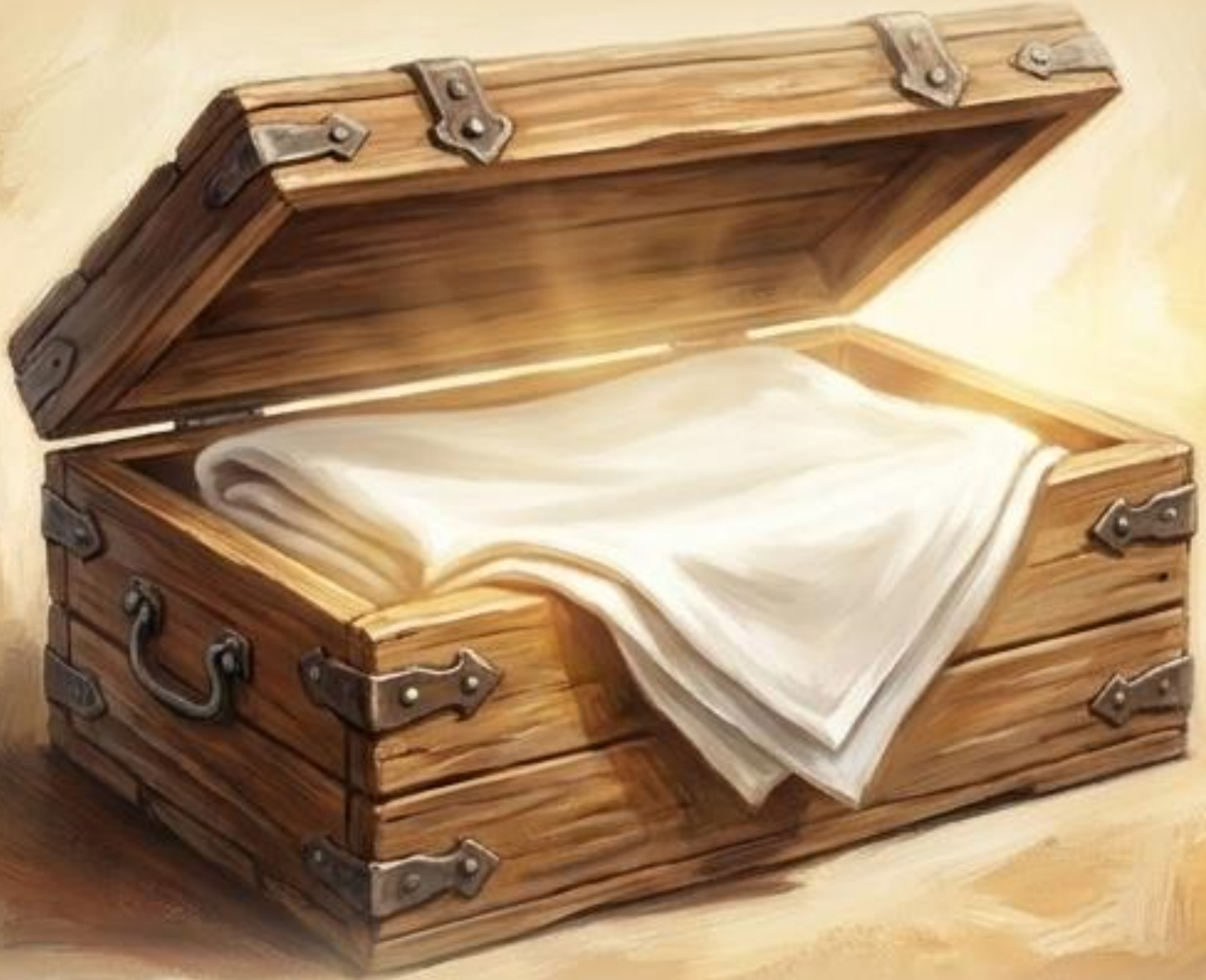
යමක් අනිත්‍ය නම්, දුක්
සහගත නම්, එය ‘මගේ’, ‘මම’,
හෝ ‘මගේ ආත්මය’ ලෙස
සැලකිම සුදුසුද?
➔ පිළිතුර: නැත.

අවසාන බැඳීම ගැලවී යයි.

සම්පූර්ණ මුදාහැරීම.
මෙම ප්‍රශ්න මාලාව ඔස්සේ කිසිදු
දාර්ශනික නිගමනයකට නොඑළඹ,
හුදෙක් උපාදානය අත්හැරිම
සිදු කරයි.

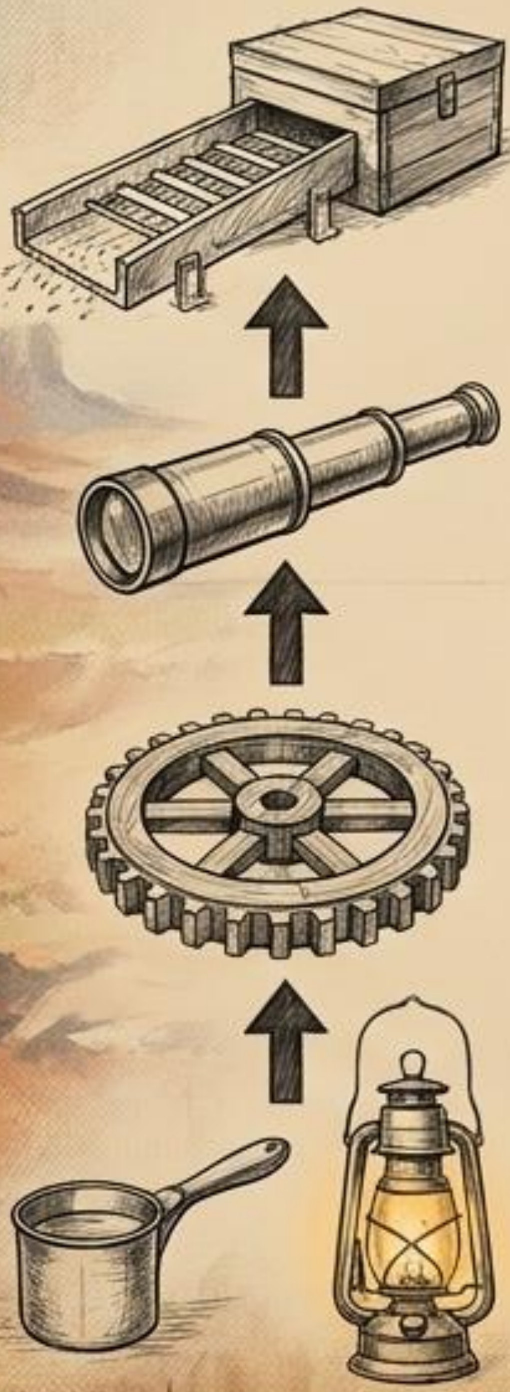
සුවඳ පෙට්ටිය: අවසාන පාරිශුද්ධත්වය

සේදූ රෙද්දේ ඉතිරි වී ඇති සබන් සුවඳ ඉවත් කිරීම සඳහා එය
සුවඳ කවා ඇති පෙට්ටියක බහා තැබිය යුතුය.



එමෙන්ම, මනසේ ඉතිරි වී ඇති සියුම් ‘මම වෙමි’ යන අනුසාය ඉවත් කිරීම සඳහා,
පංච උපාදානස්කන්ධයේ ඇතිවීම සහ නැතිවීම කෙරෙහි මනස යොමු කළ යුතුය. මෙහිදී අතීතයේ
ගොඩනැකැගූ සියලු උපාදානයන් සම්පූර්ණයෙන්ම වියකී ගොස් මනස පරම නිදහසට පත් වේ.

ප්‍රශ්න කිරීමේ සම්පූර්ණ ව්‍යුහය



අවසාන යතුර: පංචස්කන්ධය - අනිත්‍ය, දුක්ඛ, අනාත්ම ලෙස දැකීම

කාචය: භාවනාව කර්මයක් ලෙස විමර්ශනය කිරීම

එන්ජීම: MN 61 චක්‍රය (සිතුවිලි, වචන, ක්‍රියා පරීක්ෂාව)

පදනම: සත්‍යවාදී බව සහ අප්‍රමාදය

මෙම සෑම ප්‍රශ්නයක්ම එකම යන්ත්‍රයක ක්‍රියාත්මක වන දැති රෝද (gears) වැනිය. සදාචාරයේ සිට අනාත්මය දක්වා වූ සියලු විමර්ශනයන්ගේ අවසන් අරමුණ එකකි: ඒ අකුසලයෙන් මිදී පරම නිදහස අත්පත් කර ගැයි.

ප්‍රශ්න කිරීම් එකිනෙකට උපකාරී වන අයුරු

බුදුරදුන්ගේ මාර්ගය හුදකලා ගමනක් නොවේ. එක් අයෙකු අසන ප්‍රශ්නයක් තවත් අයෙකුගේ ස්වයං-විමර්ශනයට ආලෝකයක් විය හැක. විවෘතව සහ අවංකව ප්‍රශ්න කිරීම තුළින් ගොඩනැගෙන විශ්වාසය, සමස්ත ප්‍රජාවම අවදිවීම කරා ගෙන යයි.

නිසි ලෙස විමර්ශනයට ලක් කළ නොහැකි කිසිවක් සැබෑ ධර්මය විය නොහැක. එය සැබෑ ධර්මය නම්, එය නිසැකවම විමර්ශනයෙන් ජය ගනු ඇත.